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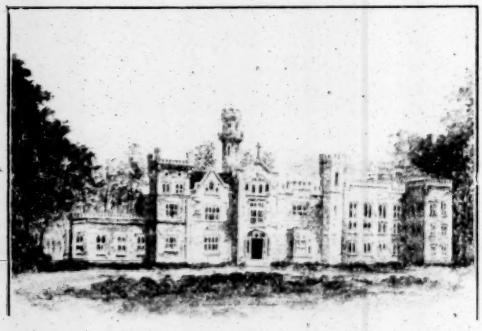

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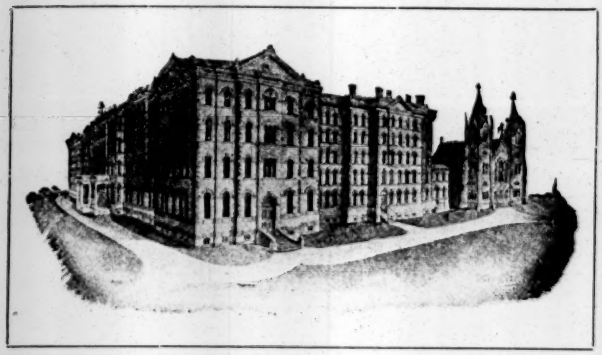

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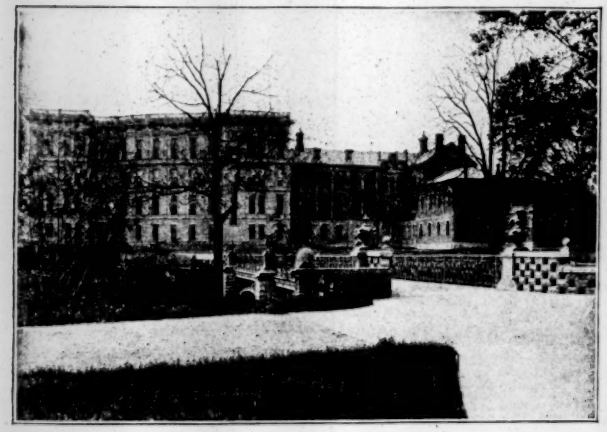

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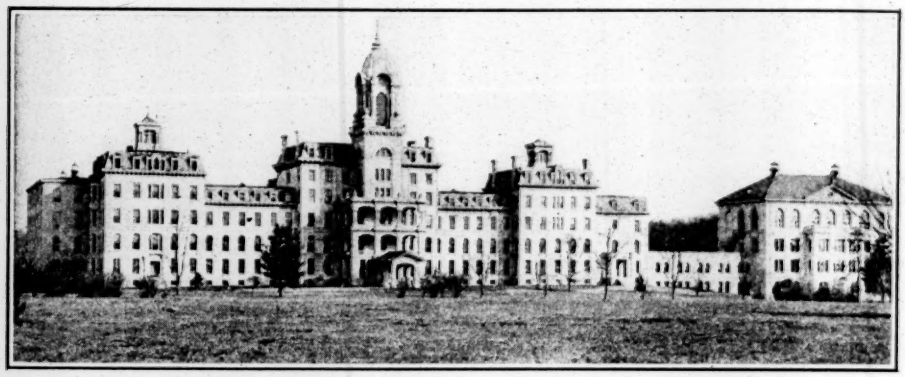

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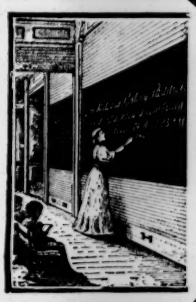

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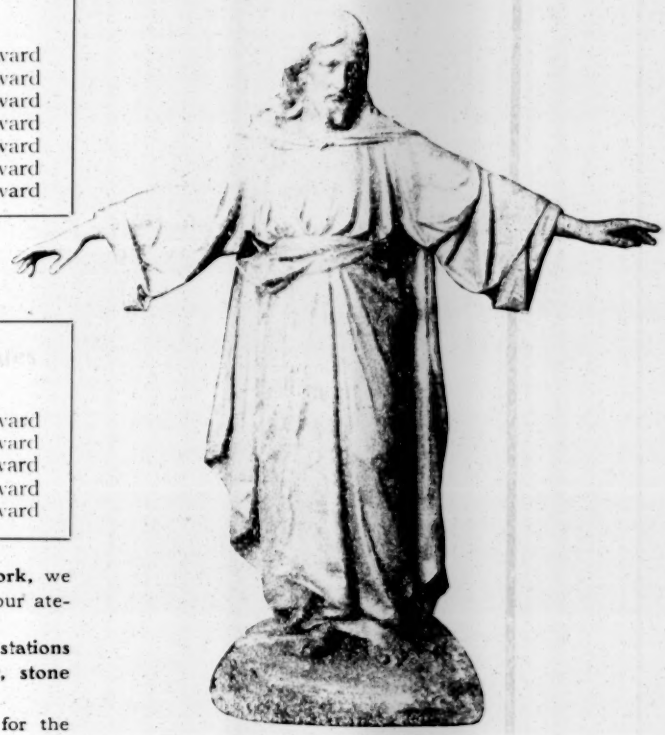

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THE ECCLESIASTICAL REVIEW

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THE REPERTOIRE OF THE LITURGICAL CHOIR.

I.—DISTINCTIVENESS OF CHURCH MUSIC.

FROM the inception of the Christian religion, the arts have united to celebrate in Christian expression the praises of the Most High. Oratory, music, poetry, painting, sculpture, and architecture have yielded of their choicest abundance in His honor. The wealth of their concerted treasure has made the voice of Divine praise glorious, and the sanctuary an honorable abiding-place for the Sacramental Presence.

Oratory and music, together inclusive of the constituents of poetry, were the first of the arts to ally themselves with Christian worship. With the advent of the Incarnate Word on the great night of nights, the first utterance of Christian oratory was spoken by the angel in the announcement of the "glad tidings of great joy," and the first pæan of Christian music was borne heavenward by celestial voices in the *Gloria in excelsis Deo.* Before ever brush was applied to canvas or chisel to stone, in the service of Christian art, music sounded the continuous voice of praise in the Church. Before there existed Christian temples "made with hands," in which the Sacrifice of the Holy Mass should be fittingly offered, "psalms, hymns and spiritual canticles" were chanted by the followers of the Divine Babe. The art of the Christian Church partook of the new baptism and assumed a character consistent therewith. Marked with the stigmata of religion, it became an art apart from that of the world.

To the development of Christian art, as Holy Church spread among the children of men, well nigh the entire converted world

contributed. The Latin, the Greek, and the Teuton set forth their rarest offerings. The Orient and the Occident lavished their most sumptuous gifts. The Church's art became truly a catholic art, and the Gentile world has beheld in awe the richness and splendor of the House of God.

Christian oratory, by reason of the integrity of its thesis and the safeguards which secure its exact expression of religious verities, has remained artistically intact. Whenever and wherever it has suffered temporary decline, it has proportionately lost its character as Christian oratory and degenerated into vapid eloquence. Secure in the strength of the Faith which it has unceasingly proclaimed, oratorical art has never suffered prolonged periods of decadence. The extrinsic character of the objective arts—painting, sculpture, and architecture—has been their protection from deterioration, as the eye is intolerant of offence in external art. Their utility in Christian service has been blemished but slightly by the alloy of secularity, and there has existed in them no serious confusion of sacred and profane. Ancillary, and therefore subservient to the solemnities of religious worship, they have accentuated the mysteries of religion without overpoise, thus preserving their due proportion in the economy of Divine praise. The art of music alone has become bewildered in the way. An absolute code of regulation, corresponding to that so readily applied to the material arts, has been difficult of application to the subjective art of music, on account of its intangibility and evanescence. The subtleties involved in an attempted differentiation between the various manifestations of music's captivating voice have worked to her undoing. Forgetful of her Christian dedication, she has become enamored of her own enchantments, and her dementia in the Temple of God has wrought a distracting Babel therein. The walls of the sanctuary have reverberated with ill-assorted and unsuited sounds. Reminiscences of drama and dance have intruded into the Holy of Holies, and the devotees of the rapturous art have become so fascinated by the spell of her allurements that they have remained oblivious to the rules which should apply to her religious conduct.

The absorption of inconsistent musical art forms has menaced the purity of Catholic worship for centuries. Vatican Encyclicals,

Bulls, and Briefs, Decrees of the S. R. C. and General Councils, especially that of Trent, bore oft-repeated witness to the Church's consternation at the debasement of her musical art. Such protests, relatively remedial, failed of an ultimate cure, and to-day the Church's prevalent practice in many countries—comprising, as it does, types of music romantic, imaginative, dramatic, realistic, and otherwise opposed to the ecclesiastical standard—is at variance *in toto* with both the spirit and the letter of her laws on the subject.

But from the luxurious fantasies of the misapplied and too commonly dilettante æstheticism which has so long revelled in wanton musical extravaganza within the portals of the House of God, we are now imperatively aroused by a supreme pontifical act of the Sovereign Head of the Church. To a practical reduction of the Church's musical art to its liturgical principles, and an elimination from her services of all irrelevant music, we are now recalled by a Papal decree, the "scrupulous observance" of which is therein "imposed" on all. The art of Church music has been brought back into its consistent relation with religious oratory and the objective arts as applied to Divine worship, and its proportion among them carefully particularized. No longer is the music of the secular world permitted to run riot and burlesque the sacred ceremonies of religion. Ecclesiastical music is again enthroned among the ecclesiastical arts and renewed in the spirit of the Cross. It is wholly segregated from other musical art forms and alone pronounced admissible as accompaniment to the Sacred Liturgy and Divine Office. His Holiness, Pope Pius X, having consecrated his sublime pontificate to the restoration in these latter days of "all things in Christ," has inaugurated his beneficent rule by thus setting in order the things pertaining to the service of the Temple. He has exercised his exalted prerogative by thus bringing the full force of law to bear upon the subverted eclecticism which in an indeterminate process of art classification, had resulted in lamentable confusion of musical art form. Thus by the *Motu proprio* of November 22, 1903, has the majesty of Him to whom the Church offers worship been vindicated in art and the honor of His sanctuary accordingly maintained.

It is not the purpose of this paper to descant at length on art

relations, nor to loiter among the delightful pathways of analytical comparison in which the literary history of musical art abounds. Rather is it designated toward a practical furtherance of the Holy Father's intention as applied to the condition of affairs in this country. We have in America many varied nationalities of Catholic peoples, the musical expression of whose religious devotion must now be amalgamated into a consistent fusion of representative systems. We have practically no traditions to guide us, but must commence with first principles. For, however ancient and standard in the practice of the Church the requirements of the present legislation may be, they are absolutely new to the initial conception of a large section of the Church in this country. They involve the complete overthrow of existing practice in almost every detail, and the establishment of an unfamiliar order of music by a new kind of choir.

The impressions concerning the Church music restoration are largely erroneous and resultant from an entire misconception of the genius of the movement. There doubtless exist widespread apprehensions—(1) that the Gregorian Chant is an archaic jargon, unintelligible and unattractive; (2) that the only alternative consists in the occasional use of an enigmatical and altogether nebulous school of music, named after Giovanni Pierluigi da Palestrina; and (3) that modern music of any style is, to all intents and purposes, disallowed. Truly enough, Gregorian Chant, so far as the resources of this country have heretofore enabled its rendition, has not always been a "form of art divine." The music of Palestrina, and of the Roman, Venetian, and allied schools representative of the "golden age" of music, is but very slightly known in America and has never had a fair general hearing among us. The highly valuable works of the Cæcilia Society (based largely upon the Chant and the classic polyphony) which have so masterfully pioneered the liturgical musical enterprise, do not always appeal to people of nationalities other than those principally represented thereby. Not the least of imagined stumbling-blocks is the presumption that there is but a dearth of modern music left available for sacred purpose. Consequently, it is not to be wondered at if many have feared that the field for future musical achievement is but an arid one and impossible of much successful cultivation.

But in relief from such misapprehensions, let it be understood from the start that the music now declared authoritative is of the supremest order of excellence and capable of the highest artistic development. It has been selected from the inexhaustible musical product of the entire Christian era by the very reasons of its inherent beauty and liturgical appropriateness. Mastered by the well educated choir of boys and men, the musical offering cannot only correspond to the legislation concerning it, but it is abundantly replete with artistic possibilities commensurate with, and infinitely superior for its purpose to the standard heretofore furnished by the familiar mixed choir of male and female voices now abrogated by authority.

The first *collaborateur* in this series of essays has discussed the recent legislation in its general principles and application, particularly in its relation to the practical organization of the liturgical choir of male voices. The second writer has dealt with the scientific cultivation of the boy voice, undoubtedly the *crux* of the situation, upon which the musical success of the restoration must largely depend. The present paper in continuation of the series is concerned with the acquirement of a suitable repertoire. It purposes to treat the matter as the circumstances of the Church in this country require and particularly in reference to parishes of English-speaking people. Its paramount consideration in thus attempting to elucidate the subject at hand shall be to abide strictly by the provisions of the *Motu proprio*, in their ideal balance of ecclesiastical conservatism and musical privilege.

It is assumed, as a *sine qua non* to the development of our theme, that we have to do with a properly organized choir of competent boys and men, and that the first necessary steps have been taken in the way of vocal instruction. From this point of departure, they are to be thoroughly instructed in Gregorian Chant, and as experience may prepare the way, they may venture into the polyphonic music which we have inherited from the writers of the fifteenth and sixteenth centuries. Such modern music as is conformable to the Liturgy, can, when circumstances allow, be also introduced into the plan of study. The achievements possible to the liturgical choir are so diversified and capable of expansion, that we cannot, at this stage, foresee the scope

of its future accomplishments. Therefore, leaving its more remote potentialities to the estimate of the far-sighted, let us start with the first principles which the present status of our practical labors in the choir room demands, and endeavor to outline a course of progress which may raise the liturgical choir to the superior standard which it is abundantly able to maintain.

II.—The Gregorian Chant.

It is clearly evident, upon a careful study of the *Motu proprio* in its various sections, that a most palpable object of its insistence is the restoration of the Gregorian Chant. Its common employment for both ordinary and extraordinary purposes is positively assumed, and much of the particularization which follows is so clearly based only upon the postulate that the directions therein contained shall be unquestionably obeyed, that it is utterly incapable of interpretation except upon this theory. This point is so obvious as to be beyond all dispute. No evasion or circumlocution can explain or modify one phrase of the *Motu proprio* into a less positive construction. As certainly as women are dismissed from the choir, and boys ordered in their places by the Chief Pastor himself, so certainly is the customary use of the Gregorian Chant made obligatory. Even in such authorization as is given to other styles of music, the following rule is laid down: "The more closely a composition for Church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy is it of the Temple."

It would seem to the purpose that we should thus dwell for a brief pause, not so much upon the superlative excellence of the Chant as sung by male voices, as upon the peremptoriness and far-reaching character of the mandate concerning it, for there has been considerable hedging upon this point. To many, and certainly to those in authority, it is evident that the retirement of women from the choir and the restoration of the Chant are the two promising indications which point to a probable salvation of our Church music from the utter secularization and corruption which has long threatened it. To others of equal candor, however different in degree of perspicacity, these two requirements

constitute serious difficulties which are to be deplored, though not wantonly controverted. Hence the invention of convenient sophistries which, like so many bubbles in mid air, may at any instant be blown into nothing by one breath from Rome. Those who wish to, and those who do not wish to, may as well make up their minds to face these issues as best they can. The principle governing the selection both of our singers and of the music which they are to sing, is made a forensic one, and we organists and choirmasters have nothing to do in the premises but to conduct ourselves accordingly and work for results. Of them we have no reason to be apprehensive. The legislation as to female singers has been discussed by the previous writers of this series, and is now mentioned only in way of comparison with the parallel issue to which the present section of our subject is devoted.

As to the obligation by which those in charge of Church music are to provide that Plain Chant is to be made the first consideration of repertory, both its ethics and legal force require that the singers should not neglect a thorough study of the Chant for any purpose whatever. In other words, until such time as the various Masses and the Office of Vespers or Compline can be sung to the Chant prescribed by the liturgical books, the choir should not experiment in modern music to any considerable, and most certainly not to a disproportionate, extent. It is a short-sighted and erroneous idea to imagine that a smattering of the Chant will suffice for the new choir, while its principal efforts can be expended in work which indulges a modern taste and involves greater display. Display and the self-consciousness of which it is begotten, are the very things to be most studiously avoided in the choir. The exclusion of women is an important step toward this desirable consummation, and the use of Gregorian Chant, which accentuates the solemnity of the sacred rite rather than the exploitations of the singers, is a corresponding check upon any tendency toward ostentation. With the distinct understanding, therefore, that the *Motu proprio* means exactly what it says on the subject of Gregorian Chant, we shall do well to devote a short space to a *résumé* of its venerable origin.

The Gregorian Chant, or *Roman Choràl*, as it is also properly called, is of composite derivation. It is, primarily, the metamor-

phosis of the musical system which prevailed among the Greeks in the halcyon days when Hellenic art was in its glorious ascendancy. The Grecian music, traceable itself to remote Egyptian and Phœnician origin, reached its highest development in the renowned days of the classic drama. Adopted with qualifications by the Romans also, though never so assiduously cultivated by them, it represents the state of artistic culture which music had attained at the dawning of the Christian era. Of a character suited to the demands of the magnificent drama which was produced on a scale of august stateliness surpassing the dreams of the most enthusiastic visionary of our times, its virility withstood the decline and disruption of the transitional period and, regenerated and transformed, it blossomed forth anew in the garden of Christian art. Together with the system of music derived from the Greeks, remnants of the Hebrew temple music, particularly of the Psalms, were incorporated into Christian worship by early Jewish converts. Of course, it is not to be understood that Christian music fashioned itself definitely according to the Modes of the Greeks and Romans or the chant of the Hebrews, but that, taking into account the disintegration and demolition which ensued upon the decadence of Greek and Roman art and the various conditions attendant upon the assimilation of Judaism into the new religion, the general scheme of Christian music was naturally based upon these two existent types.

We need not dwell longer upon the origin of the *cantus* of the Church, nor need we consider the enlargement of its scope and unfolding of its genius as Christianity emerged from the period of persecution. Its further history through the revisions of the Ambrosian and Gregorian epochs, and the later compilations of the liturgical books of various periods, are matters well known to the student. The last signal culmination of its progress up to the accession of the present Pope was the issuance of the famous Ratisbon edition of the Chant during the pontificate of Pope Pius IX, and its publication by Messrs. Pustet & Co. under a thirty years' *privilegium* which lasted through the reign of Pope Leo XIII and expired but last year. Meanwhile, an exhaustive archæological research into original and authentic forms of the Chant which had been undertaken and long pursued by the

Benedictines of Solesmes, produced results of advanced scholastic perfection, and the publications of the Solesmes Chant from the presses of Messrs. Desclée, Lefebvre & Co., Tournai, Belgium, presented a serious claim to the recognition of the Church. Pope Pius X, convinced that the Solesmes version of the Chant represents the most accurate and ideal form of the same, has promulgated this result of the profound erudition of the Benedictines as the official Chant for the use of the Catholic world. As a final precaution and guarantee of its authenticity, he has ordered its most scrupulous revision and issuance from the Vatican presses. It is understood that the new liturgical books will be forthcoming at an early date, and that the former publishers of the Solesmes Benedictines at Tournai have been granted the privilege of issuing duplicate editions. The prices will not be prohibitive, and every means will be taken for the thorough dissemination of this revised edition of Plain Chant, which will form the basis for the Gregorian restoration now inaugurated by the Holy See.

It is an error to assume that the technical study of the Chant on the part of the choirmaster who is well grounded in the modern musical system, is such a very complex matter. The intervals of the different Gregorian Modes are represented in the diatonic scale plus *b flat*, and while the choirmaster should most certainly understand the formation and relation of the Modes, the process of their study by no means implies that in the execution of the Chant he should eliminate the modern scale from his mind, and revise, almost to the point of complete inversion, his ordinary habits of musical thought. On the contrary, the modern natural scale, constituting as it does the fixed order of diatonic sound sequence, (permitting, of course, as in Plain Chant, the use of *Si flat* in order to avoid the augmented fourth or *tritonus*), serves him as the standard melodic *norma* upon which he can locate the successive tones according to their modal progression.

The technical analysis of the Chant is, however, beyond the scope of our present considerations. The choirmaster should go properly into the subject, and to that end he cannot do better than to study the Rev. Dr. Haberl's *Magister Choralis*,[1] translated from German into English, French, Italian, and several other

[1] Fr. Pustet & Co., New York.

languages. It is a most valuable and lucid compendium, and in its second division (*sectio theoretica*) the student will find in most succint form all that it is necessary for him to know as to the modal structure of the Chant. Another useful text-book[2] is A. Lemaistre's *Complete and Practical Method of the Solesmes Plain Chant*, adapted and translated from Dom Birkle, O.S.B. It is certain that, with the aid of the above text-books, the competent choirmaster can in a few days so master the general principles of the subject that he will be able intelligently to apply his knowledge of the same to practical purposes. He should persevere in the technical study of the Chant until he has become thoroughly grounded in it, and, as a matter of related and equal importance, he should endeavor, if he does not already understand the Latin language, to acquire a knowledge of the same sufficient for the ordinary purposes of a well-informed instructor in Church music. He should scrupulously strive to qualify himself upon this essential point, for the intelligible rendering of vocal music requires, first of all, an understanding of the verbal text. The singers can be spared much of the technical study of the Chant and interpret it according to the principles which they would apply to music composed agreeably to modern rules.

It is exceedingly unfortunate that in some quarters the necessity is thought to exist for editions of the liturgical books in modern instead of Gregorian notation. While such editions are designed to facilitate the ready reading of the Chant, it is to be feared that they preclude any rational interpretation of its spirit and rhythm as indicated in the original notation. The staff, notes, and clefs of the latter are not at all formidable. Probably the chief fancied obstacle to its easy mastery is the fact that the pitch of the notes indicated thereby is relative instead of absolute. But if so, the books in modern notation do not relieve this difficulty in the slightest degree, for in them each Chant composition is reduced to the natural scale of *C*, which the organist must customarily transpose into a key suited to the compass of the voices. The disposition of the Gregorian melody into a convenient vocal range is quite as elementary a matter as the transposition from the scale of *C* into another determined scale. Several very

[2] Published last year by Joseph F. Wagner, 9 Barclay Street, New York.

serious difficulties are involved in the use of this unsatisfactory expedient of modern notation, by which the general musical efficiency of organist and singers is bound to be jeopardized to some extent, for it is hardly to be supposed that professional musicians are going to confine the entire extent of their musical experiences to the one art form of Gregorian Chant. I refer, first, to the unwise and detrimental tampering with the sense of absolute pitch, rare enough at best, which is involved in habitual transposition from one determined key to another; whereas, the pitch of the notes on the Gregorian staff is relative only. I next allude to the annihilation of the sense of positive *tempo* which must follow the use of quarter and eighth notes which, at the same time, are not to be considered as such, but treated rather according to the free rhythm of the Chant. As a still further complication, some of the Tournai books in modern musical characters contain dots over the music of the accented syllable or word in order to indicate emphasis. The dot is the same as that used to indicate *staccato* in modern music, which term bears a very different signification. Metronome marks are also used, presumably to indicate a rate of speed, but as the Chant is without determined *tempo*, the metronome marks but add to the general confusedness. A church choir, however much an easy or "royal road to learning" would seem to be desirable to them, should by no means be subjected to the necessity of such mental contortions as are consequent upon the use of a makeshift notation which is supposed to mean one thing for this and another thing for that. The Reverend clergy who, in advance of the new Vatican and Tournai editions, have given orders for the books in modern notation, would do well to consider if it would not be more advantageous in the long run to change their orders and obtain the real Chant notation for their choirs. The pliant and mellifluous character of the Chant, as properly interpreted from the Gregorian staff, is in great contrast with the stilted and labored production which can hardly be avoided when it is delineated by means of this incongruous attempt at a modern notation which confounds the significance of its various tokens.

We now arrive at a question which should be thoroughly pondered, and determined only upon a careful weighing of the forcible

arguments which are adduced by theorists whose convictions upon the subject differ. Is it permitted, in singing Plain Chant, to deviate at times from the unisonal character which is at the basis of its fabric and spirit and, for the expression of an extraordinary degree of musical sentiment, to break forth into vocal harmony? In the face of most emphatic opinions to the contrary and a consistent practice to that effect by many of the most prominent votaries of the Chant, the writers of this series of essays, after careful deliberation and mutual consultation, express as their consensus of opinion that within such limits as are generally conceded to the principles of organ accompaniment to the Chant, its harmonization for voices is permitted and at times advisable. The principle which once admits the harmonized organ accompaniment to the Chant admits also its vocal harmonization. It is true indeed that the Chant was not harmonized in its early days. And why? Because any such thing as a concordant relation of sounds was unheard of. But as soon as there arose those who could effect anything like a consonance of tones, the attempt was made. Hucbald's clumsy *Organum* of the tenth century, and the more pretentious *Discant*, or *diaphonia*, *triaphonia*, etc., which followed it in the twelfth century, were attempts in this direction. The *falsi bordoni* to which Mr. W. S. Rockstro upon clear evidence ascribes a date a full century and a half before that between 1305 and 1377, which is usually assigned, was the next accomplishment of note in this regard. The Gregorian melody upon which all these manipulations of concordant parts were based, remained as an immutable voice part, and was designated as the *cantus firmus*. The contrapuntists of the Palestrina school based their colossal masterpieces upon Gregorian themes and reduced such themes to definite rhythm for that purpose, and a fixed rhythm to the Chant is quite as opposed to the early conception of it as is a harmonization of it. In all of these achievements of note, in which such stupendous results were evolved from early and almost barbarous approximations, we discern a principle of blending, rather than confusion of art forms, upon which we consider ourselves justified in defending a legitimate harmonization of the Chant for voices. We are well aware that there is thus propounded a principle which is capable of abuse. But we do not believe that any possible

trifling with such a privilege upon the part of the incompetent can possibly be so detrimental to the ultimate success of the Gregorian restoration as would be the attempt, for the sake of strict interpretations which we do not consider altogether warranted, to repress entirely the innate tendency of our singers toward "singing in parts." It is to be seriously feared that the choirmaster who endeavors, for the sake of an academical and pedantic principle, to train the average American choir along strictly uncompromising unisonal lines, would soon be confronted by the threatened dispersion of his singers, and perhaps experience the collapse of his own enthusiasm. In further suggestions as to the practical teaching of the choir, it will be assumed, conformably to our theories upon the permissibility of vocal harmonization, that it is to be allowed. We must be prudent in this regard, however, and avoid the chromatic treatment which we ordinarily apply in harmonizing modern melody.

The organ accompaniment to the Chant constitutes a large subject which can be treated intelligibly only in detail and at very considerable length. Its general principles are well summed up in the appendix to the *Magister Choralis*. The matter is well expounded and illustrated in the writings of Witt, Haller, Beltjens, Piel, Mettenleiter and Oberhoffer. Messrs. Novello, Ewer & Co. are about to issue a treatise on Gregorian accompaniment by Louis Niedermeyer and Joseph d'Ortigue, the latter of whom is the chairman of the Paris Liturgical Commission. It is translated into English by Mr. Wallace Goodrich and should prove a useful volume.

GEORGE HERBERT WELLS.

Washington, D. C.

(To be continued.)

CHURCH EXTENSION.

I.

I KNOW a little "shanty" in the West, patched and desolate, through whose creaks and cracks the blizzard moans and chills,—cellarless, stairless, and dreary. Built on low prairie land, the excuse for a garden about it floods with water and malaria when the rains come, so that the tumbling old fence with its network

of weeds, falling, fails to hide the heart-breaking desolation. The "shanty" has three rooms; the first a combination of office, library, and bedroom. In one corner is a folding-bed; in another, a desk; and another, curtained off with cheap print, is an improvised wardrobe. Against one wall stands a poor bookcase, while a few chairs are scattered about. The next room is also a combination, this time for eating and sleeping. A table is against one wall, a bed is in the corner, and near by are a washstand and a few chairs. Back of all is the third room: kitchen, coal bin, utility, and what not!

Whose "shanty" is it? Who lives here?

A pioneer on the vast plains, advance guard of civilization, trying in a sod hut to compromise between the longings within him and the wilderness which overwhelms by its lonely savagery without?—No!

The hut of a negro, huddled away on the outskirts of a great city?—No!

A squatter on the railroad right-of-way?—No!

It is the rectory of a Catholic parish in a town of 2,000 inhabitants, in a well-settled State of the Union. And to-day it is the home of an educated, cultured gentleman—a priest—who has left his wordly chances behind him, for this.

Across the street stands a shaky, once white building, surmounted by a cross, the only sign of its high mission. Outside as ugly as the gargoyles of Notre Dame without the artistic beauty around, that, by contrast at least, makes them magnificent. The steps shake when you mount them. The floor trembles at your tread. The rough, unsightly pews are the acme of discomfort, and a house painter's desecrating brush has touched the altar and the Holy of Holies. No vestry. The confessional is literally a box. The vestments are few and tattered. Not a sound of footstep from fortnight to fortnight across the threshold of the Hidden God but His priest's, as alone he comes daily to offer up the mighty redeeming Sacrifice, or steals before the altar, to watch and pray, and perchance—who can blame him?—also to sob down his discouragement before this tawdry throne of his Master.

Why alone?

Because his people do not care. The decades of neglect,

when neglect was the only thing possible, have left the scattered few unmindful. Do not think, gentle reader, that I am drawing with rough charcoal and tinting with pigments from my imagination. I am drawing with a well-tempered pen, and using the colors of fact.

One priest had died in this spot a short year after his coming —died of the fever bred by malarial surroundings—died while his sister was speeding from cultured Boston to share his exile, only to find that she had passed her brother's body on his last journey home. Other priests followed; none of them stayed long enough to die,—except this one. *He* will stay. The timid, shrinking eye fights to master the determined expression of a Western mouth and jaw; and these last win. He is working, and working hard against the odds of indifference and irreligion; working to save for the children the inestimable gift of Faith which the parents have forgotten to appreciate. Yes, he will win as surely as God reigns and His grace lives.

This is not a solitary case. It may be the worst I have personally seen; but men who have travelled in our land know how many other places there are sadly needing the help that, it is evident, this needs. The young priest who labors here has been making an effort to get out of the malaria-breeding house. He has $400 pledged to him, after the work of months, and after meeting rebuke and discouragement everywhere.

"I can give you nothing," said one indifferent. "Let the parish die."

"Nothing," said another. "What do I care? my children are Protestants anyway."

"Oh, go live somewhere else, where a priest is appreciated," said another.

And so it went. He will get his poor home some day, but will he ever get his church? Not in fifty years, without help. And, in fifty years, what will be left?

The years of struggle we Catholics of America have passed through, when every parish was really a mission, even in the great cities, have blinded us to the fact that our struggle has not ended, but has simply been transferred. The amazing progress of Catholicism in the centres has lulled us into a feeling of security

in our own strength. So we have built up the centre—and in our confidence have allowed the wings to become weakened, and have neglected the outposts. But while all this was doing within, it might be the part of wisdom to learn what activity has manifested itself without.

II.

According to Dr. H. K. Carroll, religion in the United States gained 582,878 communicants in 1904, with 2,310 churches. Catholics gained 241,955 of these communicants, and 226 churches. The Baptists gained only 85,040 communicants, but they built 469 churches. The Methodists gained only 69,244 communicants, but built 178 churches. The Episcopalians gained 25,381 communicants, but built 138 churches. The Congregationalists gained 7,555 communicants, but built 79 churches, while the little Universalists gained only 462 communicants, but built 83 churches. There is one church for every 925 Catholics; but there is also one church for every 108 Methodists, for every 65 Universalists, for every 100 Baptists, for every 102 Episcopalians, and for every 118 Congregationalists. When we remember that Dr. Carroll's estimate of our strength is only about 12,000,000, while we estimate it at 20,000,000, the figures are still more alarming. The Protestant sects are building rapidly in the West and South, as a consultation of their reports for church extension work in 1904 conclusively proves. Let us glance at them.

The Methodists have a regular organized Church Extension Board, with a Secretary, an Assistant Secretary, a large committee for consultation, both clerical and lay, and many travelling representatives. They have a standing offer of $250 as a gift to aid in the building of a Methodist church in any of the frontier States and territories, the only condition being that each church must cost not less than $1,250 above the value of the lot. Over 775 churches have been made possible by this donation, and many are memorial churches named after the donors. In 1904, the Methodist Extension Board aided 388 churches, and up to the close of 1904 they aided in all, 13,914. They made loans to poor churches of $11,431.53. They hold funds in annuity amounting to $619,734.75. They received in 1904, for this build-

ing work, $270,709.60, and they paid out in actual donations $114,921.15. But the remarkable part of their report is that this Church Extension Board received, from *all its funds* in 1904, the sum of $429,150.81. This money was raised by conference collections, by personal gifts, and by bequests.

The Baptists have Church Extension work as a department of their Home Mission Society. They received last year in legacies $146,478.84. They have a Church Extension Beneficial Fund, the income alone of which is used, amounting to $158,508.20. Their Home Mission Society has permanent funds, the income alone of which is used, amounting to $1,393,152.93. Their church building department aided, in 1904, the building of 102 churches, 77 by gifts, 5 by loans, and 20 by both. Since 1881, they have aided 961 churches. Their average gifts to churches have amounted to $597.50, and through their work of last year they secured $181,930 worth of property. In 1905 they plan to erect 148 new churches. The money is raised by gifts and voted out directly by the convention. Like the Methodists, they hold annuity funds (meaning that money is accepted and interest paid, during the life of the giver, but after his or her death, it becomes the property of the Society). The Baptists hold $535,197.79 in this way. As to their success, let me make a quotation from one of the reports. "Last year, while 60 churches are reported as having become self-supporting, on the other hand nearly 90 new churches were organized in our mission fields; our general missionaries report of over 200 new places that ought to be occupied the coming year. No one who is at all familiar with the development of the West can question the need for strengthening our forces there."

Church Extension work for the Congregationalists is in the hands of the Congregational Church Building Society, which celebrated in 1904 the Golden Jubilee of its existence. This Society ended its first year's work, showing an income of only $1,766.94. It started when the West was beginning to open up, and when it was felt that an opportunity was opening with the country. The amount of money received in the beginning was not very large, but little by little legacies began to pour in, and the Society is now most effective. Last year it appropriated $251,649.28 for church building. It has helped to secure since its

foundation $17,000,000 worth of church property. In 1904 gifts were granted to 106 churches, amounting to $77,374.28. It lent $143,650 to 61 churches, and $30,625 for the building of pastors' houses. In its fifty years of existence it has aided 3,491 churches, and has spent $3,323,519.64 on the same. It has aided 876 parsonages with $382,923.60. It is worthy of note that the Society loses very little of the money which is lent to churches. The record of this Society from 1853 to the present is a record of growth. Its third year seems to be a year of great discouragement. For, from a revenue of $1,796.68 it dropped to $560.26; but the next year found it with $2,384.74, and the next year with over $6,000.00, and the next with over $10,000. Five years after, it had $14,000, and two years after this the revenue jumped to $23,000. The following year gave $32,000. Two years later it shows over $50,000, and two years later over $77,000. Then the revenue dropped again, but in ten years it had jumped to $100,000, and then followed steady growth, until at last, in 1897, it ran almost to $400,000. All this, it should be remembered, was exclusive of the sums received for parsonage building. This Society follows very conservative lines. It never gives a donation to start a church, the rule being to pay only last bills. However, it makes the appropriation and when the church has advanced as far as to show all bills paid, except the amount of that appropriation, a check is mailed. In this way the struggling congregation gets the encouragement of the donation, and is prompted to its very best effort. As to the methods of collection, the Home Missionary Societies of the Congregational Church help a great deal, as do the Sunday-schools and Christian Endeavor Societies. Legacies seem to come in with quite good regularity. A feature of the Congregational church building is the interest shown in architecture. The last report of the Secretary says: "Buildings are the sign of civilization . . . the Society has had several fine opportunities to substitute a neatly drawn plan of a tasty church for what would have been a respectable barn, if it had been built. Our public plan aims at a reasonably high standard of taste, convenience, and comfort in the place it helps build for the worship of the Most High. . . . As we read the wishes of donors we are to

encourage the erection of good buildings to others; the beauty of the sanctuary is not to be underestimated." We should judge from this that the Society has a consulting architect of its own, who has frequently supplied tasteful, church-like designs for buildings at a moderate cost. This feature alone ought to commend itself to our people, since we so often find our rural churches poorly designed, while for the same expenditure of money we could have more nearly approached the Catholic ideal.

It would seem from the report of the Episcopalians that they have been meeting difficulties which we must inevitably foresee in a work of this kind, established under auspices of our own. Their Society is called the American Church-Building Fund Commission, and is incorporated by an act of the Legislature of the State of New York. The Society was established by the General Convention of the Protestant Episcopal Church, on October 25th, 1880. They set out to secure the amount of $1,000,000, and to that end they seem to depend upon collections which the bishops recommended should be taken up each year, on the second Sunday of November, in every parish. From our own experience with collections which are recommended but not ordered, we know what the result must necessarily have been. However, other things besides collections came to the aid of the Commission, so that, at the end of the twenty-fourth year, August 31, 1904, the permanent fund of the Protestant Episcopal Church-Building Commission amounted to $386,982.54. When we consider the wealth of many of the congregations, this is a very small sum indeed, and very far from the million-dollar mark. However, this fact is recognized by the Commission, and they have made another appeal to the ministers in each parish, asking that the collection be taken up more regularly.

This Commission spends nothing but the interest on the fund, which increased last year only $5,068.95. In order to bring in more gifts the Commission has established what is called a "Name Memorial Fund," and "a gift of $5,000 or more establishes this memorial, which can bear any name designated by the donor, and will associate forever the memory of a deceased relative or friend with the good work which the gift will continually accomplish." In this way they have received $115,812.50. They have also a

number of small memorials, numbering six, amounting to $8,316.58. The Commission is managed on very conservative lines, and when a church fails to meet its obligations, the Commissioners have foreclosed the mortgages, giving as a reason that "they feel their faithfulness to their trust must be maintained, though it is always a matter of deep regret whenever they are obliged to resort to extreme measures." The action shows wisdom.

Speaking of the progress of the work, the report for 1904 says that they have aided 344 churches, by loans, since the foundation of the Society, and in the past eleven years, 350 churches and 41 rectories have received gifts. They say that it is very gratifying that out of 215 loans made by the Commission, only 5 are at the present time unsettled. It seems to be the policy of the Commission to limit each gift to $500. They will make no loan on a church that has any debt upon it. The work is slowly but surely growing, and it is certain to accomplish the end for which it is intended; but it came into the field rather late, and it takes less rapid methods of extension than those employed by others. By the constitution of the Society, gifts of money are made for one purpose only, viz. "to aid the erection of a *new* church building." It is particularly stated that the Commission is not empowered to *give* money to aid in the building of rectories, school houses, or parish houses; to advance money for the beginning of a work; or to make a gift to any parish in debt. This Commission has adopted recently the plan of having auxiliary committees in each diocese. The committees are composed of clerical and lay members, and are made helpful to the Commission in the following ways: by urging rectors to take up the annual collection, by exerting personal influence for contributions and legacies, by giving information as to real estate values, and the responsibility of borrowers. The auxiliary committee is also authorized to adopt other recognized measures for the building up of the fund.

The last report I take up is that of the Universalist Young People's Society, which organization seems very much interested in church building work. Nowadays the Young People's Societies do so much in the different Protestant organizations that it is oftimes rather difficult to know where the recognized work of the Church begins, and where that of the Young People's Society ends,

inasmuch as the Universalists built 86 churches last year, there must be some other Society doing church building work, besides that which is accomplished by the Young People's organization. These young people, since 1894, have what is known as a Two-Cents-a-Week method. "The National Union" furnishes sets of 52 envelopes each. These sets are taken voluntarily by the members, and two cents each is placed therein.

A local collector sends the money to headquarters at regular intervals. Recently there has been added what is known as the Permanent Two-Cents-a-Week Fund. Any person paying in the sum of $26 thereby establishes a permanent subscription to the Two-Cents-a-Week Fund, for the interest of $26 at 4 per cent. is just two cents a week. Since 1894, this Two-Cents-a-Week plan has brought in $17,000 from Young People's Societies, which are contributing through this scheme about $3,000 a year. Some time ago, a pledge was made by the National Convention to give $4 for every dollar raised by a mission church. There are three mission movements of this kind now in progress, two of them well established. This Society, besides doing church building work, is paying $1,900 a year toward the support of pastors in mission localities.

III.

So much for the work *without*. Now to the necessity *within*. Last week I sat in the library of a Chicago club which has a membership of 2,500 of the strong men of that great city. I asked the friend who was with me, and who is a member of the club, what percentage of those men had been born in Chicago. He answered: "Less than twenty-five per cent." I then asked him whence they had come. He answered: "They are country boys. They come from all over the West. Their sons will probably have to go back, in many cases, to the farm, or suffer from the competition of the strong young fellow who has already learned his lesson of life there." Yes, the truth is that the bone and muscle of American life is growing in the country and in the small town, until it goes forth to city after city with its treasury of power. What inroads on business and professional life these sons of farmers are making everywhere! They fill the benches

of the universities and colleges to-day; but to-morrow they will fill the chairs, if they are not already filling them. To-day they are behind the counter; but to-morrow they will be behind the desk. To-day they are digging the mine; but to-morrow they will be at the ticker with experience to back an unclouded judgment. Let these men go to the cities as they are now, too often, religiously neglected, and what will become of your magnificence? In the town of the "shanty" are O'Donnells, O'Connels, Lafertys, and Larkins, all leaders in the community, as they should be with their heritage of honest red blood; but some have drifted away from us; and as for the others,—the breath of the zephyr would sweep them from their religious moorings. Many of their brightest children have left for the cities, and have taken their places in professional life, but the pews of the cathedral know them not, —nor does the beauty of the $10,000 Stations of the Cross move them. The golden moment has passed.

For the long neglected and scatterd mission, there is but one hope,—pride. Religion is only a memory with the majority. Faith is like Good Deeds in *Everyman:* too weak to walk, or even to crawl. Mixed marriages have sapped its strength, but the *pride* may yet be awakened that will bring back better things. What are we doing to awaken it in this and countless other little parishes,—we who have comparative prosperity in other fields? We are building great rich cathedrals, beautiful churches, and chapels, and embellishing their walls with costly paintings and works of art. We are spending money on an extra amethyst for a chalice, or a brilliant for an already costly ciborium, while the Eucharistic God in the West and South lies on brass and is covered with tinsel. We are putting our wealth to the elaboration of already beautiful things, and in more than one parish we seek means to spend *excess* of revenue, but never *outside ourselves*. Institutions of charity in large cities, already wealthy and often receiving State aid, absorb the silver quarters of the Catholics of the West to spend them on club houses in the slums. Yes! yes! It is all *good work*, I grant; but here is *better* work, more necessary and touching most closely the very heart of American Catholicism. It is a work for *white* men, who are falling away, while we are working to save the red and black.

More still. The hillsides of Ireland are dotted with churches, built or aided by American Catholic gold. Not only little parishes have asked and have received, but great cathedrals have become beggars. They loom up to meet your eye as you enter the harbors. One ornament from their gilded walls would mean a new church, a reawakened pride and life to the little Western parish. The cost of a certain monstrance in a cathedral I know would build three houses for homeless priests, or two churches for dying parishes. The price of a chalice encrusted with gems, given to a curate by a pious friend, would furnish an entire sanctuary, or a parish residence, in the West or South. Our elaborate memorial chapels would build ten, thirty, fifty better memorials, schools, and rectories, where they are needed as much as the bread men eat. "Not on bread alone doth man live."

A Catholic Church Extension Society would be no departure from our missionary methods of the past,—no fosterer of laziness. The *Annals of the Propagation of the Faith* tell us of the hundreds of thousands of dollars that have been spent to aid in the building-up of the Church in America. I know of many churches now holding rich, prosperous congregations which were aided in their efforts to rise by the money sent from France. In many of our cities congregations received the land upon which their churches are now built. In the olden days, too, every new parish had *numbers* behind it. Emigration came thick and fast, so fast indeed that hope of future gains worked wonders. But in these little missions of the West and South the prospect for rapid gain is not great, and congregations are very weak in point of numbers. Yet *their* work is the real Apostolic work—the work worth doing —the work best in accord with the spirit of a great Church. These little outposts need help to-day, far more than it was needed in the East fifty years ago. The different Protestant denominations, especially the Methodist and Baptist, have been wise in their generation. Passing through small towns in Oklahoma and Southern Kansas, towns often not yet on the map, the steeple of a church always looms up. That is the pioneer church. The people going to that church do not always belong to the particular denomination which built it, but it is the only church available. Hence, it is the church which gains. Protestants of

all denominations attend it, and remain nominally as they were, but their children will conform. This is the secret of Methodist growth in the West, as it is the secret of Baptist growth in Texas. It may be urged that Catholics cannot accomplish this; for the gulf dividing the Protestant and Catholic is too great. I answer that in Pennsylvania, in the country around Loreto, where Prince Galitzin labored so long and faithfully as a missionary priest, you have the very spectacle repeated for the Catholic Church that I have seen in Texas for Baptists. The Kelleys, Rileys, and Murphys in the Protestant ministry to-day were wrenched from us in the neglected West and South, or in the wilds of Maine. But, in this part of Pennsylvania, you see that the missionary spirit of the Catholic Church has converted almost an entire section of the country.

There are facts which stand out from the different Church Extension Society reports, as well as figures—facts worth pondering over. The largest and most influential Protestant sect in the United States is without doubt the Methodist Episcopal. Its influence is exerted on more people than that of any two others. It is looked upon by the majority of non-Catholics as the nearest approach to a National Church that exists in America. It is remarkable that its chances in early days were no greater than those of any other sect. It was a fair field and no favor, with the advantage of prestige on the side of Episcopalianism. Methodism has long ago outstripped her aristocratic competitor. Why? An answer is written in the reports of her home missionary work. No one can read the report I have before me and not see that Methodism has made the most of her opportunities. Her Church Extension Society has done much toward accomplishing wonders.

From the same report the fact stands out that this is a work which appeals. Methodists are not wealthy, yet the Secretary of the Church Extension asks only a chance to make the work known. He knows what the result has been in the past. "The returns," he says, "from the free distribution of literature are significant and important, and we are responding to large demands daily. We only ask the opportunity to reach the people."

From all these reports another fact of great value looms up. The aid extended to small churches has usually assisted them in

becoming self-supporting, while the money lent to weak congregations for building purposes, has almost invariably been returned with its interest,—not always promptly, but nevertheless surely.

From the small beginnings each Church Extension Society has made, and the success that finally has come to them, it seems that we Catholics should have no cause to fear the outcome of a movement of this kind. We have not only the encouragement of the success of others, but we have also the warnings of their mistakes. We are at least fifteen million strong. We are no longer poor, but well established in populous centres, so that beginnings are easily made and followed up. All that is really needed is the pistol shot and the word "Go." I have studied carefully the plans of each Society with a view of forming a new plan suited to our own conditions; but a plan which copying none, yet contains the best in all. It will be time enough to present it when this article has been thoroughly discussed by the readers of the REVIEW, as I sincerely hope it will be. I believe that here is the work of this generation of American Catholics.

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THE ORIGIN OF THE DOUAY BIBLE.

I.—THE FOUNDATION OF DOUAY COLLEGE.

MARY of England died on the seventeenth of November, 1558. In the afternoon of the same day Elizabeth was proclaimed Queen in virtue of the statute of Henry VIII, and received the homage of her subjects. The policy of the new Sovereign on the absorbing issue of religion was awaited eagerly by all classes. But if any doubt existed in the minds of the adherents of the old faith in regard to the religious tendencies of Elizabeth, it was soon dispelled. Her first parliament met on January 25, 1559, and its chief concern was the matter of religion. The statutes passed in the reign of Queen Mary for the support of the ancient faith were repealed, and the acts of Henry VIII in derogation of the papal authority, and of Edward VI in favor of the reformed service, were in a great measure revived.[1] The convocation assembled on

[1] Lingard: *History of England.*

January 27, 1559, in obedience to the command of the Queen, and in February presented a memorial to the Lords, declaring their belief on different points of Catholic doctrine and acknowledging the supremacy of the Pope. The famous Act of Supremacy was passed by parliament on April 28, 1559. Against the provisions of this bill, the bishops, with a single exception, strenuously objected, but very soon after its passage were ordered to take the oath. Only one obeyed and for his miserable complaisance retained his see. The others were deprived of their bishoprics, imprisoned, and submitted to various indignities. In a surprisingly short time all the prelates of Queen Mary's reign were deposed, some to languish in prison, while others found a safe asylum on the Continent. The new prelates installed tendered the oath of supremacy to the clergy of their dioceses. In general it was refused, and many of those who complied did so against their consciences and would have been ready for another turn had occasion and their own advantage so required. So great was the vacancy caused by these men who sacrificed their offices and emoluments rather than betray their consciences, that the necessities of the Church required the admitting of some mechanics into orders. That these confessors of the old faith were men of character and learning is sufficiently attested by the fact that because of the lack of competent teachers the universities were in a most lamentable condition. The "University of Oxford" was so empty after the Catholics had left it upon the alteration of religion that there was very seldom a sermon preached in the University Church called St. Mary.[2] Numbers of these eminent men went abroad, and we are told that hardly was there a university in Flanders, France, or Italy that did not receive one or more of them.

That the Catholic priesthood was perpetuated in England was due in the Providence of God to the apostolic zeal and heroic courage of one of these voluntary exiles for conscience sake. Many of the old clergy had found security from persecution in the houses of the people, and there continued the exercise of the sacred ministry. But their number yearly diminished, and no new additions being made to its ranks the priesthood was threatened with total extinction. This thought perpetually haunted the mind

[2] Dodd: *Church History of England.*

of Wm. Allen, who in 1559 had renounced his dignities at Oxford and betaken himself to Louvain. Ill-health compelled him to return to England in 1562, and during three years then spent in his native land, he occupied himself in expounding to the people the doctrines of the true faith. A treatise which he published at this time on the *Notes of the Catholic Church*, drew upon him the ire of the Reformers, and again he fled from England and sought refuge at Louvain. Ordained priest at Mechlin in 1565, for two years thereafter he taught theology in a monastery of that city. But all the while the condition of his unhappy countrymen deprived of the ministrations of the true religion weighed on his soul. Yet Providence was shaping the instruments and preparing the means to render feasible the project of perpetuating the clergy of England.

Dr. John Vendeville, royal professor at the University of Douay, and Morgan Philips, one-time rector of Oriel College in the University of Oxford, made it possible for Fr. Allen to begin the work the accomplishment of which was the desire of his heart. These three holy priests were fellow-voyagers on a pilgrimage to Rome, and, discoursing on the way, Allen made known to his companions the design he had cherished so long. The pious idea impressed itself on the minds of Vendeville and Philips, and through their aid Allen was enabled in 1568 to purchase a small house near the University, and the English College at Douay became a reality. Such was the modest beginning of the institution which for many years was to play an important part in the history of religion in England. Hundreds of brave men, confessors of the faith, left this missionary home to preach in season and out of season the truths of the Catholic faith to their heresy-ridden countrymen, and hundreds rendered the supreme test of love for the Master, laying down their lives for the brethren.

The Low Countries were at this time in serious revolt against the authority of Philip II of Spain. The Calvinists were in sympathy with the rebel element, and the trouble was as much religious as political. How far the hand of Elizabeth could be detected in these proceedings is an unsettled matter. One is easily disposed to believe that she would not be averse to lending

her aid to any cabal which would keep the arms of the Catholic powers busy at home. Be this as it may, the English at Douay soon came to be regarded with suspicion, and the belief became general that they were leagued with the Spaniards. The College was frequently searched for arms and the students were submitted to various annoyances. In 1578 the disquiet of the populace had reached such a pitch that to allay their fears an order was promulgated by the magistrates that the English should leave the town, which they did on the twenty-seventh of March. This event had long been anticipated by Dr. Allen and preparation made for the removal of the college. Hospitality and protection had been offered at Rheims, and thither the exiles removed. The magistrates of Douay seem to have repented their hasty action, for on November 15, 1578, they addressed a letter to the English at Rheims inviting them to return. This invitation, however, was not then accepted. For fifteen years the College flourished at Rheims; ordinations were numerous; the efforts of the missionaries were successful; and many who went forth crowned their labors by the martyr's death.

The assassination of the Guises in 1588 was a severe blow to the College, removing as it did those staunch friends of the exiled Catholics. Then, too, the accession of Henry IV to the French throne portended no good to the Catholic cause, and the authorities at Rheims began to think that the affairs of the College would be benefited by returning to the Spanish Dominions. Dr. Richard Barrett, then President of the Seminary, finally decided on this course, and on June 23, 1593, the College was again established at Douay, there to continue its work until the final dissolution after the French Revolution.

II.—The Printed English Bible Before the Year 1582.

When Dr. Allen founded Douay College, he invited to this home of learning the refugees of Oxford and Cambridge who had been scattered throughout the various universities of the Continent. These men now flocked to Douay, and the new College was thus fortunate in securing for professors and instructors men already famed for knowledge and of known piety and devotion in the cause of true religion. It was a time of sharp and bitter

religious controversy. The latter half of the sixteenth century witnessed a remarkable output of religious literature in England. Despite his great and incessant labors Dr. Allen published a number of controversial and polemical works. He defended the Catholic priesthood against the bitter attacks of its calumniators, elucidated the doctrines of the Church, and wrote an apology for the English Colleges at Rome and Rheims. His treatises on the Sacraments in general and the Eucharist — Sacrament and Sacrifice—first published in 1576, are considered masterpieces and merited high praise from Bellarmin. The Doctors of Douay and Rheims were indefatigable workers, as the titles of the numerous and varied volumes from their pens plainly attest. It is regrettable that most of these works are not now accessible; but if the fruits of all their labors had perished, English Catholics would justly hold the names of these men in benediction for the version of the Bible which still bears the name of Douay.

The passionate love of Holy Scripture which the reformers so suddenly developed is no less astonishing than the aptitude with which every man read into the sacred word the meaning he would have it convey. As Calvin and Luther on the Continent justified their doctrines by referring to their own translations of Scripture, in England translations of the Bible multiplied rapidly after Tyndale, and it became a matter of great ease to convict the Church of Rome of every superstition and idolatry. Tyndale's Bible was completed in 1525, and from that time until 1611, when the Authorized Version appeared, the mania for Biblical translation was epidemic among the Anglican Reformers, and, needless to say, the sacred text suffered accordingly at the hands of its various expositors. The tree is known by its fruit, and if the tree be bad the fruit must be evil; so we may be permitted from the character of the men who fathered the different versions, at least to judge the motives which inspired them in their work. These men were William Tyndale, Miles Coverdale, John Rogers, and Richard Taverner. The Great Bible, the Genevan, and the Bishops', were the products of groups of revisers, based chiefly on existing versions.

William Tyndale was born about 1471 or 1484. He went early to Oxford and thence to Cambridge. He was ordained

priest and professed among the Franciscan Fathers at Greenwich. Foxe says of him that "as soon as he had received some taste and savor of the divine truth by reading of Luther's books he thought no labor or travail to be pretermitted to allure and to draw all other Englishmen to the like knowledge and understanding." In 1524 Tyndale sailed for Hamburg and from there paid a visit to Luther at Wittenberg. Very possibly with the actual assistance of Luther he commenced his translation of the New Testament. Frustrated in his design of printing the edition at Cologne, Tyndale fled to Worms where the work of publishing was completed. The influence of Luther on this translation was so marked that it has been described as the New Testament translated into English from the German version of Luther, though Tyndale himself declared that he translated from the Greek. John Cochlens, an able controversialist and opponent of the Reformation, writing to James V, of Scotland, June 10, 1533, says of the printing at Cologne: "And indeed eight years ago, two apostates from England, who having learned the German language at Wittenberg, had translated Luther's New Testament into English, came to Cologne and there living in concealment for some time . . . they secretly hired printers to print at first three thousand copies. As they proceeded eagerly and hopefully in the work the booksellers and printers who knew of it boasted that the whole of England would shortly be Lutheran, whether the King and Cardinal wished it or not."

In the work of translation Tyndale was assisted by one William Roye, like himself an apostate Franciscan from the monastery at Greenwich. Of this man Tyndale himself says in an address prefixed to one of his works, that he was "a man somewhat crafty when he cometh under new acquaintance and before he be thorough known and namely when all is spent . . . whose tongue is able not only to make folks stark mad but also to deceive the wisest, that is at the first sight and acquaintance." In a letter of one Hiram Rinck, written to Wolsey on October 4, 1528, the books of Roye and Hutchins are spoken of as "stuffed with heresy," and "William Roye, William Tyndale and their adherents, formerly Observants of the Order of St. Francis, but now apostates, and many other rebels of the King's grace, ought to

be arrested, punished, and delivered up on account of the Lutheran heresy."

Miles Coverdale was born about 1488. Educated at the Monastery of the Augustinians at Cambridge, he was ordained a priest of that Order about 1514. Soon tiring of the monk's cowl he became a secular, and was on the Continent after 1528, assisting Tyndale in translating various portions of the Old Testament. The celibacy of the clergy became irksome to Coverdale and he married a lady of Scotch descent, to which felicitous event he afterwards owed the safety of his neck. He received various ecclesiastical preferments from Edward VI, but was imprisoned in 1553 in the reign of Queen Mary. The King of Denmark interposed his good offices, moved thereto by the prayers of his Chaplain, who had married a sister of Coverdale's wife, and Coverdale obtained his freedom. Thereafter he remained on the Continent until the death of Mary, when he returned to England, where he died in February, 1569. Coverdale was neither a Greek nor Hebrew scholar,[3] and his version is a secondary eclectic translation. The first edition appeared in 1535, and professed to be a translation from the Dutch and Latin. The New Testament is Tyndale's, revised by Luther and others. In the dedication of the work it is said, "to help me therein, I have had sundry translations not only in Latin, but also of the Dutch interpreters, whom because of their singular gifts and special diligence in the Bible, I have been the more glad to follow for the most part."

John Rogers, the acknowledged author of "Matthew's Bible," was, like Tyndale and Coverdale, an apostate priest. He was at Antwerp about 1534, as Chaplain to the Merchant Adventurers. While there, Foxe says, "he fell in company with that worthy martyr of God, William Tyndale and with Miles Coverdale, which both for the hatred they bore to popish superstition and idolatry, and love they bore toward true religion, had forsaken their native country. In conferring with them the Scriptures, he came to great knowledge in the Gospel of God, insomuch that he cast off the heavy yoke of popery, perceiving it to be impure and filthy idolatry, and joined himself with them two in that painful and most profitable labor of translating the Bible into the English tongue,

[3] Kenyon: *Our Bible and the Ancient Manuscripts.*

which is entitled 'The Translation of Thomas Matthew.'" The "yoke of popery," which Rogers found so heavy, was lightened for him by the yoke of matrimony, which he entered into with one Adriana Pratt, and when his Bible appeared, there was contained therein a table of "things" *not* to be found in Scripture, among which "things" we are not surprised to find the "marriage of priests." The translation itself is for the most part reprinted from Tyndale and Coverdale, and the animus of the man is seen in the notes which are strongly and offensively anti-papal; as in a prologue which appears to the Epistle to the Romans, which is almost a literal translation of Luther's Preface to that Epistle. Rogers returned to England about 1548 and became a prebendary of St. Paul's. In the reign of Queen Mary he was the first victim of the religious persecution and perished at the stake in Smithfield.

Richard Taverner was born about 1505. He was successively at Cambridge and Oxford and took up the study of law near London. He was at the Court in 1534 as a protégé of Thomas Cromwell, but seems to have obtained a license to preach from Edward VI, and though in retirement during the reign of Mary, reappeared after the accession of Elizabeth by whom he was appointed high-sheriff of Oxfordshire. It is related by the historian of Oxford that, after the exodus of the Catholic scholars from the University, the preachers were so scarce that on one occasion this same Richard Taverner mounted the pulpit of St. Mary's Church, with his gold chain about his neck and his sword by his side, and regaled the people with a ludicrous address in lieu of a sermon. Taverner's only recommendation for undertaking a translation of the Bible seems to have been that he was a proficient Greek scholar. The moving spirit in the work was Thomas Cromwell, at whose suggestion it was undertaken. If the subject were not so serious, the interest of Cromwell in a translation of Holy Scripture might be considered in the nature of a jest. A man to whom vice and virtue were but names, and who in his lust for place and power could calmly outrage every sense of morality and religion, can hardly be associated in the mind with the true lover of God's word. Yet this Cromwell received a royal patent, dated November 14, 1539, to take special "care and

charge that no manner of person or persons within this our realm shall enterprise, attempt, or set in hand, to print any bible in the English tongue of any manner of volume during the space of five years next ensuing after the date hereof, but only such as shall be deputed, assigned, and admitted by the said Lord Cromwell."

These are the men who undertook the sacred task of putting before the people in their mother tongue the Holy Scriptures. The distinctive qualification common to all was a deep hatred for the Church from which they had apostatized. With little learning for a task which required the profoundest scholarship, yet with an unbounded confidence in their own abilities, they presumed to expound the hidden meanings of the sacred writings. Recreant to the solemn obligations which the priesthood imposed upon them, they sought in many instances to justify their criminality by reading into the sacred text an apology for their own corruption. One is hardly prepared to believe that the spirit of the Lord would illumine the minds of such men, or that their boasted love for the Scripture was anything more than a thinly-veiled disguise to hide the shame of their own apostasy. As Abbot Gasquet remarks, "England was not a Bible-thirsty land at this time, and the only anxiety for an English version was felt by a small minority of the people who desired it not for the thing in itself so much as means of bringing about the changes in doctrine and practice which they desired."[4]

The first Bible to receive authorization was the Great Bible published in 1539. The author was Coverdale, and the work is based on the version of Rogers. A copy of the first edition of this Bible is preserved in the library of St. John's College, Cambridge. An elaborate frontispiece discloses among other worthies the figure of Cromwell, holding in his hand a volume inscribed *Verbum Dei*, and over his head are the words of the psalm—was it a warning or a judgment?—"*Diverte a malo et fac bonum, inquire pacem et persequere eam.*" However, the Bible which was most in vogue at the time of Elizabeth was the version brought out by Genevan refugees during the reign of Queen Mary. The principal author was one William Whittingham, minister of the English

[4] Gasquet: *Eve of the Reformation.*

congregation at Geneva, who had married a sister of Calvin's wife. The New Testament was published in 1557, and the whole Bible —Breeches Bible—appeared in 1560. The Old Testament is based on the Great Bible, and the text of the New Testament is that of Tyndale, revised by Beza. The annotations are strongly Calvinistic.

Much ado has been made of the public burning of the copies of Tyndale's New Testament at St. Paul's in 1530 by Bishop Tunstall, and the conclusion deduced therefrom that the ecclesiastical authorities were opposed to the vernacular Scriptures. Such an assertion, however, is far from the truth. The hostility was not against a translation, but rather against a mutilation of the sacred text. On the testimony of Archbishop Cranmer, Sir Thomas More, Foxe the Martyrologist, and the authors of the Preface to the Rheims Testament, men whose knowledge of the facts is surely as deserving of credence as those whose denial comes centuries after their time, the whole Bible was to be found in the mother tongue long before John Wickliffe was born. These translations were read without let or hindrance from any ecclesiastical authority, and the necessity of prohibiting the promiscuous reading of Bible translations arose only because of such versions as Tyndale and his followers circulated among the people. When Tyndale substituted "congregation" for church, "image" for idol, "elder" for priest, "repenting" for penance, "favor" for grace, and many such ecclesiastical words to which a definite and dogmatic meaning had been attached, the Lutheran character of his translation became apparent. The purpose of this change of words was a change of faith, and the aim and intent of Tyndale's translation was the dissemination of the heresies of Luther. For the "innovation was not a mere matter of words. Behind the change in vocabulary there did undeniably lie an implied change in doctrine; just as behind the vestment controversy there lay the deeper controversy respecting the nature of the Sacraments." [5]

III.—The Douay Version.

This was the tendency the divines at Rheims had in mind to combat when they undertook the translation of the Bible for

[5] Hoare: *The Evolution of the English Bible.*

English Catholic readers. The task was begun about the middle of October, 1578. The principal translator was Dr. Gregory Martin. Born at Maxfield, near Winchelsea, in the County of Sussex, he entered St. John's College, Oxford, in 1557, and took his degree of Master of Arts on July 3, 1564. For a time Martin submitted to heresy which was then being forced on the people by the laws of Elizabeth; but he soon followed the example of so many of his brethren in the University, and chose the lot of the exile rather than deny the faith which his conscience told him was true. He passed over to Douay about the year 1571, and after five years spent in the study of theology was ordained priest in 1576. After his ordination he was sent to Rome, but was called to Rheims in 1578 to fill the chair of Hebrew and Holy Scripture in the English College which had lately been transferred from Douay. While at Oxford Martin was reputed the best Hebrew and Greek scholar of his college, and the high quality of his attainments is eminently attested in a complimentary address tendered the Duke of Norfolk, the education of whose children was at that time under Martin's care, wherein the latter is saluted as "the Hebraist, the Hellenist, the poet, the honor and glory of Oxford." Withal he lives in the annals of Rheims as a man of eminent piety and gentle disposition, and a capacity for labor which a weak constitution and continually failing health in no wise abated.

In the preparation of the Bible Dr. Martin was assisted by his fellow-professors of Rheims, chiefly Dr. Allen, Dr. Bristow, Dr. Worthington, and Dr. Reynolds.

Richard Bristow was born at Worcester in 1538, and was educated at Oxford, where he received his degree of Master of Arts in 1562. Becoming Fellow of Exeter College, his brilliant scholarship opened the way for the highest preferments, but falling under the suspicion of the reformers, he left the University and went to Louvain. There he met Dr. Allen, whom he joined shortly afterwards at the newly-opened College of Douay. He took his theological degrees at the University of Douay, and though in feeble health, became a professor in the seminary, where he organized the course of studies, explained the Bible and published several controversial works. He is described as a man

of a rich and brilliant nature, prudent and eloquent, and deeply versed in the science of languages.

Thomas Worthington was born at Blainscough, in Lancashire. He entered Oxford in 1566, but fled to Douay after the accession of Elizabeth. He was ordained priest in 1577, and immediately went to Rome. Subsequently sent on the mission to his country he was seized at Islington, near London, and imprisoned in the Tower. After some months he was given his liberty and deported to Normandy. In 1588 he was made Doctor in theology at Treves, and in 1589 was called to assist Richard Barrett in the administration of the Seminary at Rheims. He was elected Superior of the Seminary in 1599, but was called to Rome in 1613. After a few year's residence in Rome he obtained permission to return to England as a missionary, where he died in 1626. Before his death he was admitted into the Jesuits, and is counted among their writers. He is described as a pious, intellectual man, but of a weak, unsteady character, although his works show him to have been possessed of a profound knowledge of Scripture and the Fathers, and skilled in combating heresy.

William Rainold or Reynolds was born near Exeter, and made his studies at the College of Wykeham near Winchester. He acquired the reputation of an apt philosopher and a consummate logician. He became an ardent Protestant, took his degree of Master of Arts, and received Anglican ordination. Shortly afterwards he was converted from heresy on reading a work of Parsons, wherein was exposed the method of distorting the text of Holy Scripture resorted to by the Protestants. Going to Rome, he presented himself before the Inquisition, retracted his Anglican doctrines and then went to Flanders where he was distinguished for his virtues and talents. He went afterwards to Rheims where he was received cordially by Dr. Allen and made professor of theology and Hebrew. After exercising these functions for some years, he retired to Antwerp where he died August 24, 1594. Father Reynolds was the author of several controversial works and a book in defence of the Rheims translation of the New Testament.

In the work of translating the Scriptures, Dr. Martin rendered into English one or two chapters every day; the others then

revised, criticised, and corrected the translation.[6] The entire Bible was finished before 1582, but was published only in separate parts. The New Testament appeared at Rheims in 1582, with a preface setting forth the aim of the work, and explanatory notes elucidating the different passages and refuting the errors of heterodox translators. The notes were written chiefly by Bristow, Allen, and Worthington. The Old Testament was published at Douay in 1609–10 through the efforts of Dr. Worthington, then Superior of the Seminary. From the preface we learn that the translation had been prepared even before the appearance of the New Testament; the delay in publishing being occasioned "for lack of good meanes" and "our poor estate in banishment."

The reasons which actuated the translators of the Douay Bible in this work are admirably detailed in the preface to the New Testament, a document of considerable length, but of such historic value that one must regret it does not now find a place in every Catholic Bible. The necessity of a translation of Holy Scripture is not absolute nor always profitable, but rendered so, "upon special consideration of the present time, state and condition of our countrie unto which, divers thinges are either necessarie or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite nor perchance wholy tolerable." The wisdom of the Church is commended, which never forbade the reading of vulgar versions of the Scripture, as is evidenced from the translations existing among the Armenians, the Slavonians, the Goths, the Italians, the French, and also the English "even before the troubles that Wicleffe and his followers raised in our Church." Since Luther's revolt learned Catholics have published the Bible in the several languages of almost all the principal provinces of the Latin Church, and although the Church never prohibited utterly any Catholic translations, the Council of Trent wisely regulated the reading thereof to such as were "like to take much good and no harm thereby." The practice of the early Church is detailed concerning the proper use of the Scripture to be made by the laity, and the Fathers cited that the same should be delivered in measure and discretion according to each man's need and capacity. The current objection that the Church

[6] Haudecœur: *La Conservation Providentielle du Catholicisme en Angleterre.*

through envy withheld the Scriptures from the people, is said to be a suggestion "of the same serpent that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge lest they should be as cunning as Himself and like unto the Highest"; and the clamorings for the "open Bible" are silenced with this delicious *argumentum ad hominem*: "look whether your men be more vertuous, your women more chast, your childre more obedient, your servants more trustie, your maides more modest, your frendes more faithful, your laitie more just in dealing, your clergy more devout in praying: whether there be more religion, fear of God, faith and conscience in all states now, than of old, when there was not so much reading, chatting and jangling of God's word, but much more sincere dealing, doing and keeping the same." The lamentable condition of the existing vulgar versions and the false translations of Protestants, who scrupled not "to alter all the authentic and Ecclesiastical wordes used sithence our Christianitie," are dwelt upon at some length, and therefore "we having compassion to see our beloved countrie men, with extreme danger to their soules to use onely such prophane translations and erroneous men's mere phantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons: have set forth for you (benigne readers) the new Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have seen forced to occupie."

The methods pursued in the translation and the reasons of the scrupulous rendering of the text of the Vulgate, are clearly disclosed. The use made of the Greek text is explained and the cavil that the old Latin is followed because it is "Papistical," is retorted, for if it be so, "Papistrie is very ancient, and the Church of God for so many hundred yeres wherein it hath used and allowed this translation, hath been Papistical."

The religious adherence to the Latin text is the reason of so many words and phrases found in the translation which may seem rude and uncouth, and numerous examples are cited of words not yet familiar to English ears; but many are hallowed Catholic terms which do not admit being precisely Englished without losing their value. The marginal rendering are explained and

every means taken "to satisfie the indifferent reader, and to help his understanding every way, both in the text, and by annotations; and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament."

The original Douay version of the Bible has undergone so many revisions and has been so altered and modified that "scarcely any verse remains as it was originally published,"[7] yet the title-page will always tell the story and perpetuate the memory of the apostolic men who from their home in exile sent forth to their countrymen the glad tidings, the true word "which proceedeth from the mouth of God."

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THE ENCYCLICAL OF PIUS X ON THE TEACHING OF CHRISTIAN DOCTRINE.

WHEN, a year ago, we published the *Manual for Teachers of Christian Doctrine*, we felt that it was an answer to a wide and pressing demand for systematic and uniform instruction in our catechetical schools. The religious of St. Joseph's, at Chestnut Hill, had set themselves with singular intelligence and devotion to supply that demand, not merely in their own schools, but also for the benefit of others who, conscious of the difficulty of bringing modern methods in education to bear upon the teaching of the Catechism, might wish to avail themselves of the experience and labors which had enabled the nuns of Mount St. Joseph to develop a most efficient system that brought into operation, simultaneously, the external senses, mind, and heart of the pupil.

Priests and religious who were about their Father's business, at once seemed to realize the superior merit of the *Manual* which, if it demanded attentive study for the novice in teaching, amply repaid the initial labor, not only by the success in imparting interest and knowledge to the children but as well by developing the mental capacities of the young teachers, so as to make them think and act systematically, and thus to increase their

[7] Wiseman: *Essays*, Vol. I.

aptitude for teaching in all other branches of knowledge which require clear and simple methods of exposition. But there are good reasons why the work thus begun should be carried further, so as to cover the entire period of systematic religious instruction in the way suggested by the *Manual for Teachers of Christian Doctrine*. This means that there are other scholastic and practical aids by which instruction in the science and history of our holy religion may be furthered, so that the field of Catholic apologetics may be eventually covered in a way that satisfies all reasonable demands.

This may be effected only by the generous coöperation of priests and teachers of our Catholic community. Nothing we could say to urge such coöperation could be more persuasive than the timely words of our Holy Father, in the Encyclical on this subject, which we print here as the best possible argument to demonstrate that what we have contended and labored for in THE ECCLESIASTICAL REVIEW and THE DOLPHIN is in complete harmony with the mind of the Holy See. The first part of the Pontifical Letter sets forth the need of Religious Instruction, and the sad consequences to morals of a neglect of proper knowledge in matters pertaining to Faith.

The Holy Father writes :—

IGNORANCE OF RELIGION THE CAUSE OF RELIGIOUS INDIFFERENCE.

The inscrutable designs of Divine Providence have raised us, despite our lowliness, to the office of Supreme Pastor of the entire flock of Christ at a time when serious troubles and difficulties confront us. Long has the enemy been prowling round the fold, attacking it with so subtle cunning that now more than ever seems to be verified the prediction of the Apostle to the elders of the Church of Ephesus : "I know that ravening wolves will enter in among you, not sparing the flock." (Acts 20 : 29.) Those who still cherish zeal for the glory of God are at pains to find the causes of the religious decadence. While at variance in their conclusions, they point out, each according to his own views, different ways for protecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reasons may play their part, we must agree with those who hold that the main cause of the present indifference and torpor, as well as of the very serious evils that flow from it, is to be found in the

prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the Prophet Osee: "And there is no knowledge of God in the land. Cursing and lying and killing, and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwelleth in it shall languish." (Osee 4: 1.)

It is a common complaint, only too well founded, that among Christians there are large numbers who live in utter ignorance of the truths necessary for salvation. And when we say among Christians, we mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests, but we include, and indeed more especially, all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that environs these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they give a thought to the Supreme Author and Ruler of all things or to the teachings of the faith of Christ. Consequently they are absolutely without knowledge of the Incarnation of the Word of God, of the Redemption of mankind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin. They have, therefore, no care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments which should be consecrated entirely to stimulating the love of God, in imparting brief instruction on the things indispensable for salvation;—even then it often happens that the invalid has become so far the slave of culpable ignorance that he considers superfluous the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God. Our predecessor, Benedict XIV, therefore, had good reason to write as he did: "This we affirm: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of those mysteries of the faith which must be known and believed by all who belong to the elect." (Inst. 26: 18.)

Under these circumstances, venerable brothers, what wonder is it if to-day we see in the world, not merely among barbarous peoples but in the very midst of Christian nations a constantly increasing corruption and depravity? The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetousness, let it be not so much as named among you, as becometh saints, or obscenity or foolish talking." (Eph. 5 : 3–4.) St. Paul bases this holiness and the modesty that curbs the passions on supernatural wisdom: "See therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise; but understanding what is the will of God." (*Ibid.* 15, 16.) The Apostle had good reason for speaking in this way; for the human will has retained but little of that love of what is honest and just which God the Creator infused into it and which drew it, so to speak, toward the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and almost forgetful of God its author, its affections are almost entirely turned to vanity and deceit.

Revelation Answering the Need of a Divine Guide.

This erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random, but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things, it will be the blind leading the blind, and both will fall into the ditch. Holy David, praising God for the light of truth which is flashed from Him upon our minds, said: "The light of Thy countenance, O Lord, is signed upon us." (Ps. 4: 7.) And he described the effect of this light when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the Divine commandments.

All this becomes evident on a little reflection. The doctrine of Jesus Christ reveals God and His infinite perfection to us with far greater clearness than does the natural light of the human intellect. What follows? That same doctrine commands us to honor God by faith, which is the homage of our mind; by hope, which is the homage of our will; by charity, which is the homage of our heart; and thus it binds and subjects the whole of man to his Supreme Maker and Ruler. So, too, the doctrine of Christ alone makes known to us

the true and lofty dignity of man, by showing him to be the son of the Father who is in heaven, made to His image and likeness and destined to live with Him in eternal bliss. From this very dignity, and from the knowledge that man has of it, Christ showed the obligation of all men to love one another like brothers, as they are, commands them to live here below as children of light, "not in rioting," to quote the words of the Apostle, "and drunkenness, not in chambering and impurities, not in contention and envy." (Rom. 13 : 13.) Christ likewise commands men to place all their solicitude in God, since He has care of us, orders us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting things of time. Not to go too far into detail, is it not the doctrine of Jesus Christ that inspires proud man with the love of humility, which is the source of true glory? "Whosoever shall humble himself . . . he is the greater in the kingdom of heaven." (Matt. 18: 4.) From the same doctrine we learn Prudence of the spirit, by means of which we are enabled to shun the prudence of the flesh, Justice which teaches us to give every one his due, Fortitude which makes us ready to suffer all things, and by means of which we do in fact heroically suffer all things for the sake of God and eternal happiness, and, finally, Temperance, through which we find it possible to love even poverty for the sake of the kingdom of God and actually to glory in the Cross, paying no heed to contempt. In fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but of warmth to the will, whereby we raise ourselves up to God and unite ourselves with Him for the practice of virtue.

We indeed do not mean to say that a knowledge of religion may not be joined with a perverse will and unbridled conduct. Would to God that facts did not too abundantly prove the contrary. What we do maintain is that the will cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides, there is always some hope for the reform of perverted morality so long as the light of faith is not wholly extinguished; whereas, if want of faith is added to corruption as a result of ignorance, the evil hardly admits of remedy, and the road to eternal ruin lies open.

Such, then, are the unhappy consequences of ignorance in matters of religion; such, too, are the necessity and utility of religious instruc-

tion. Vain, indeed, would it be to expect one to perform the duties of a Christian who does not know them.

The Duty of Pastors to Act as Guides.

It remains, then, to inquire whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt, for this most important duty is incumbent upon all who are pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. 3: 15.) Hence the Apostle St. Paul said: "Christ sent me not to baptize, but to preach the Gospel" (I Cor. 1: 17), thus indicating that the first office of all those who are intrusted to some extent with the government of the Church is to instruct the faithful.

We do not think it necessary to speak here of the noble nature of this instruction or to show how meritorious it is in the sight of God. Assuredly the alms with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labor expended, not on the fleeting welfare of the body, but on the eternal welfare of souls, by teaching and admonition? In truth, than this nothing is nearer or dearer to the heart of Jesus Christ the Saviour of souls, who, through the lips of Isaias, affirmed of Himself: "I have been sent to preach the Gospel to the poor." (Luke 4: 18.)

Personal Obligation of Priests.

For our present purpose it will be better to dwell on a single point and to insist on it, viz., that for a priest there is no duty more grave or obligation more binding than this one. Who will deny that knowledge should be joined with holiness of life in every priest? "For the lips of the priest shall keep knowledge." (Mal. 2: 7.) The Church does, in fact, require it most rigorously in those who are to be raised to the sacerdotal ministry. Why? The answer is because from them the Christian people expect to learn, and it is for that end that they are sent by God, "and they shall seek the law at his mouth, for he is the angel of the Lord of Hosts." (*Ibid.*) Thus the bishop, in ordaining, addressing the candidates for Orders, says to them: "Let your spiritual

doctrine be as medicine for the people of God; let them be prudent coöperators of our order, in order that, meditating day and night on His law, they may believe what they shall read, and teach what they shall believe." (Pont. Rom.) If what we have just said is applicable to all priests, with what greater force does it apply to those who possess the title and the authority of parish priests, and who, by virtue of their rank, and in a sense by virtue of a contract, hold the office of ruling souls? These, to a certain extent, are to be numbered among the pastors and doctors designated by Christ in order that the faithful may no longer be as children tossed to and fro, and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him who is the head, even Christ." (Eph. 4: 14, 15.)

Preaching.

Hence the Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. (Sess. 5, ch. 2 de ref.; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref.) And when the Sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomized and still more clearly defined by our predecessor, Benedict XIV, in his *Constitution "Etsi minime"* in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: the first that they speak to the people on divine things on feast days; and secondly, that they instruct the young and the ignorant in the rudiments of the law of God and of Faith."

The Office of Catechizing.

Rightly does that most wise Pontiff make a distinction between the two duties of the sermon, commonly known as the explanation of

the Gospel, and of the Catechism. Perchance there are some who, desirous of saving themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new-born babes. The task of the catechist is to take up one or other of the truths of faith or Christian precept and explain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. He should, therefore, make use of examples skilfully selected from the Holy Scriptures, Church history, and the lives of the saints, using persuasion with his hearers, and pointing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue.

We are aware that the office of the catechist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to either the defence and maintenance of the faith or to eulogizing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaias: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth; it shall not return to Me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." We believe the same may be said of those priests who devote

much time and labor to the writing of books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive from them fruit that corresponds in any way to the toil and the wishes of those who wrote them? Whereas, the teaching of the Catechism, when performed as it should be, never fails to be of profit to those who listen to it.

Salutary Effects of Christian Instruction upon Social Life.

In order to stimulate the zeal of the ministers of the Sanctuary we must repeat that there are to-day vast numbers, continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolaters. How many are there, not only among the young, but among adults and those tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He . . . that I may believe in Him?" (John 9: 36.) In consequence of this ignorance they regard it as no crime to excite and to cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires; even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not." (Jude 2: 10.)

Now, if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected.

Nor will it do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptized in Christ have infused into them the habit of faith; but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark 4 : 32.) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to put it into act. So, too, the Christian, born again of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Rom. 10 : 17), and to show the necessity of teaching, he adds: "How shall they hear without a preacher?" (*Ibid.*)

Now, if what we have said so far demonstrates the supreme importance of religious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of Catechism, and where the practice of so doing has fallen into disuse there should be a revival of the teaching of Catechism, which Benedict XIV has described as "the most effective means for spreading the glory of God and securing the salvation of souls." (Const., *Etsi Minime* 13.)

Uniformity of Practice in Teaching.

We, therefore, venerable brothers, desirous of fulfilling this most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

I. On every Sunday and feast day, none excepted, all parish priests and, generally speaking, all those who have the care of souls shall throughout the year, with the text of the Catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by continued instruction lasting several days to receive the Sacraments of Penance and Confirmation.

III. Every day in Lent and, if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to receive their First Communion in a holy manner.

IV. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V. In large towns, and especially in those which contain universities, colleges, and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.

VI. In consideration of the fact that in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the Catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church.

THESE LAWS BINDING BY VIRTUE OF APOSTOLIC AUTHORITY.

This, venerable brothers, we do prescribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not neglected, or, what comes to the same thing, that they be not carried out superficially. That this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart and in the sincerity of God" (II Cor. 1: 12), imitating the example of Jesus Christ, who, though "He revealed mysteries hidden from the beginning of the world" (Matt. 13: 35), yet spoke "always to the multitudes in parables, and without parables did not speak to them."

(*Ibid* 34.) The same thing was done also by the Apostles taught by our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous." (Moral. 2, xvii, ch. 25.) In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation—on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation.

A Blessing upon the Workers and the Work.

And now, venerable brothers, permit us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me." (Ex. 32: 26.) We pray and conjure you to reflect on the ruin of souls which is wrought solely by ignorance of divine things. Doubtless you have done many useful and certainly praiseworthy things in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that it is possible for you to employ, see to it that the knowledge of Christian doctrine penetrates and pervades through and through the minds of all: "Let everyone" (these are the words of the Apostle St. Peter), "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4: 10.)

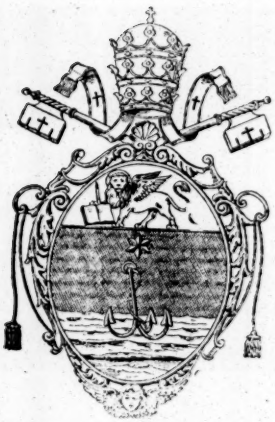
Through the intercession of the Most Blessed Immaculate Virgin,

may your diligence and your energy be fructified by the Apostolic blessing, which, in token of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's, on the 15th day of April, 1905, in the second year of our Pontificate.

PIUS X, POPE.

Often ere now have words of burning zeal and charity like the above been uttered by the Supreme Pontiff, and if at any time they have failed to produce the desired fruit, it has been not so much through lack of realizing their truth and urgency, but because they have been allowed to scatter instead of being gathered and emphasized by those of us whose office it is to second them. There is no organization on earth that can so effectually communicate the mind and will of its Supreme Chief to all its members as the Catholic Church. Every bishop who hears the word may pass it along the line of his clerical army in Pastoral Letter to the priests who obey his lawful commands. Every pastor can formulate the same words to become the food of salvation for his flock. And in the present case there is no question of things that are difficult or inopportune. If in the matter of Plain Chant, of parish government, and of other canonical prescriptions urged by the Sovereign Pontiff, there is allowed some latitude of interpretation implying a certain tolerance of conditions which cannot at once be altered, there is no such reason here. Instruction in Christian Doctrine is as essential to the life of the soul as air is to that of the body, and no cause but a lack of good will can prevent us from adopting the methods of uniform and repeated teaching which the Holy Father prescribes as positive law.



Analecta.

PIUS PP. X.

MOTU PROPRIO.

De Protonotariis Apostolicis, Praelatis Urbanis, et Aliis Qui Nonnullis Privilegiis Praelatorum Propriis Fruuntur.

Inter multiplices curas, quibus ob officium Nostrum apostolicum premimur, illa etiam imponitur, ut venerabilium Fratrum Nostrorum, qui episcopali charactere praefulgent, pontificales praerogativas, uti par est, tueamur. Ipsi enim Apostolorum sunt Successores; de iis loquitur Cyprianus (*ep. 69, n. 8*) dicens, *Episcopum in Ecclesia esse et Ecclesiam in Episcopo;* nec ulla adunatur Ecclesia sine Episcopo suo, imo vero Spiritus ipse Sanctus *posuit Episcopos regere Ecclesiam Dei* (*Act. XX, 38.*) Quapropter, *Presbyteris superiores esse Episcopos*, iure definivit Tridentinum Concilium (*Sess. XXIII, c. 7*). Et licet Nos, non tantum honoris, sed etiam iurisdictionis principatum supra ceteros Episcopos, ex Christi dispositione, tamquam Petri Successores, geramus, nihilominus Fratres Nostri sunt Episcopi, et sacra Ordinatione pares.

Nostrum ergo est, illorum excelsae dignitati sedulo prospicere, eamque pro viribus coram christiano populo extollere.

Ex quo praesertim Pontificalium usus per Decessores Nostros Romanos Pontifices aliquibus Praelatis, episcopali charactere non insignitis, concessus est, id saepe accidit, ut, vel malo hominum ingenio, vel prava aut lata nimis interpretatione, ecclesiastica disciplina haud leve detrimentum ceperit, et episcopalis dignitas non parum iniuriae.

Quum vero de huiusmodi abusibus ad hanc Apostolicam Sedem Episcoporum querelae delatae sunt, non abnuerunt Praedecessores Nostri iustis eorum postulationibus satisfacere, sive Apost. Litteris, sive S. Rit. Congr. Decretis pluries ad rem editis. In id maxime intenderunt Benedictus XIV, per epist. S. R. Congr. d. d. 31 Martii MDCCXLIV, "*SSmus Dominus Noster*," iterumque idem Benedictus, d. 17 Februarii MDCCLII "*In throno iustitiae*"; Pius VII, d. 13 Decembris MDCCCXVIII "*Cum innumeri*," et rursus idem Pius, d. 4 Iulii MDCCCXXIII "*Decet Romanos Pontifices*," et Pius IX, d. 29 Augusti MDCCCLXXII "*Apostolicae Sedis officium*." E sacr. Rit. Congregatione memoranda in primis Decreta quae sequuntur: de Praelatis Episcopo inferioribus, datum die 27 mensis Septembris MDCLIX et ab Alexandro VII confirmatum; dein Decreta diei 22 Aprilis MDCLXXXIV de Canonicis Panormitanis; diei 29 Ianuarii MDCCLII de Canonicis Urbinatibus; diei 27 Aprilis MDCCCXVIII de Protonotariis Titularibus, a Pio PP. VII approbatum; ac diei 27 Augusti MDCCCXXII de Canonicis Barensibus.

Hisce tamen vel neglectis, vel ambitioso conatu, facili aufugio, amplificatis, hac nostra aetate saepe videre est Praelatos, immoderato insignium et praerogativarum usu, praesertim circa Pontificalia, viliores reddere dignitatem et honorem eorum, qui sunt revera Pontifices.

Quamobrem, ne antiquiora posthabeantur sapienter a Praedecessoribus Nostris edita documenta, quin imo, ut iis novum robur et efficacia adiiciatur, atque insuper praesentis aevi indoli mos iuste geratur, sublatis omnibus consuetudinibus in contrarium, nec non amplioribus privilegiis, praerogativis, exemptionibus, indultis, concessionibus, a quibusvis personis, etiam speciali vel special-

issima mentione dignis, nominatim, collective, quovis titulo et iure, acquisitis, assertis, aut praetensis, etiam Praedecessorum Nostrorum et Apostolicae Sedis Constitutionibus, Decretis, aut Rescriptis, confirmatis, ac de quibus, ad hoc, ut infirmentur, necesse sit peculiariter mentionem fieri, exquisito voto aliquot virorum in canonico iure et liturgica scientia peritorum, reque mature perpensa, motu proprio, certa scientia, ac de Apostolicae potestatis plenitudine, declaramus, constituimus, praecipimus, ut in posterum, Praelati Episcopis inferiores aliique, de quibus infra, qua tales, non alia insignia, privilegia, praerogativas audeant sibi vindicare, nisi quae hoc in Nostro documento, Motu Proprio dato, continentur, eademque ratione ac forma, qua hic subiiciuntur.

A.—De Protonotariis Apostolicis.

1. Quatuor horum habeantur ordines: I. Protonotarii Apostolici de Numero Participantium, septem qui Collegium privative constituunt; II. Protonotarii Apostolici Supranumerarii; III. Protonotarii Apostolici ad instar Participantium; IV. Protonotarii Apostolici Titulares, seu honorarii (extra Urbem).

I.—Protonotarii Apostolici de Numero Participantium.

2. Privilegia, iura, praerogativas et exemptiones quibus, ex Summorum Pontificum indulgentia iamdudum gaudet Collegium Protonotariorum Apostolicorum de numero Participantium, in propriis Statutis nuperrime ab ipsomet Collegio iure reformatis inserta, libenter confirmamus, prout determinata inveniuntur in Apostolicis Documentis inibi citatis, ac praesertim in Constitutione "*Quamvis peculiaris*" Pii Pp. IX, diei 9 mensis Februarii MDCCCLIII, paucis exceptis, quae, uti infra, moderanda statuimus:

3. Protonotarii Apostolici de numero Participantium habitu praelatitio rite utuntur, et alio, quem vocant *pianum* atque insignibus prout infra numeris 16, 17, 18 describuntur.

4. Habitu quotidiano incedentes, caligas, collare et pileum ut ibidem n. 17 gestare poterunt, ac insuper Annulum gemmatum, quo semper iure utuntur, etiam in privatis Missis aliisque sacris functionibus.

5. Quod vero circa usum Pontificalium insignium, Xystus V in sua Constitutione "*Laudabilis Sedis Apostolicae sollicitudo,*" diei 6 mensis Februarii MDCLXXXVI, Protonotariis Participantibus con-

cessit: "Mitra et quibuscumque aliis Pontificalibus insignibus, etiam in Cathedralibus Ecclesiis, de illorum tamen Praesulum, si praesentes sint, si vero absentes, absque illorum consensu, etiam illis irrequisitis, extra curiam uti," in obsequium praestantissimae Episcoporum dignitatis, temperandum censuimus, ut pro Pontificalibus, extra Urbem tantum agendis, iuxta S. R. C. declarationem quoad Episcopos extraneos vel Titulares, diei 4 mensis Decembris MCMIII, ab Ordinario loci veniam semper exquirere teneantur, ac insuper consensum Praelati Ecclesiae exemptae, si in ea sit celebrandum.

6. In Pontificalibus peragendis, semper eis inhibetur usus throni, pastoralis baculi et cappae; item septimi candelabri super altari, et plurium Diaconorum assistentia; Faldistorio tantum utentur, apud quod sacras vestes assumere valeant. Pro concessis enim in citata Xysti V Constitutione, "quibuscumque aliis pontificalibus insignibus," non esse sane intelligenda declaramus ea, quae ipsis Episcopis extra Dioecesim sunt interdicta. Loco *Dominus vobiscum* numquam dicent *Pax vobis;* trinam benedictionem impertientur numquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium*, sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes; a qua benedictione abstinebunt, assistente Episcopo loci Ordinario, aut alio Praesule, qui ipso Episcopo sit maior, ad quem pertinet eam impertiri.

7. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra Mantelletum Crucem gestare possunt pectoralem, a qua alias abstinebunt; et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario ac duobus clericis, non tamen Canonicis seu Dignitatibus; seipsos tantum aqua lustrali signabunt, tacto, aspersorio illis porrecto, et per Ecclesiam procedentes populo numquam benedicent.

8. Crux pectoralis, a Protonotariis Participantibus in pontificalibus functionibus adhibenda, aurea erit, cum unica gemma, pendens a funiculo serico *rubini* coloris commixto cum auro, et simili flocculo retro ornato.

9. Mitra in ipsorum Pontificalibus erit ex tela aurea (numquam tamen pretiosa) quae cum simplici alternari possit, iuxta Caerem. Episcop. (*I, XVII, nn. 2 et 3*); nec alia Mitra nisi simplici diebus poenitentialibus et in exsequiis eis uti licebit. Pileolo nigri coloris sub Mitra dumtaxat uti poterunt.

10. Romae et extra, si ad Missam lectam cum aliqua solemnitate

celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare, in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere, aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros. Fas erit praeterea Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere. In aliis Missis lectis, a simplici Sacerdote ne differant, nisi in usu Palmatoriae. In Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone et Urceo cum Pelvi et lance ad Manutergium.

11. Testimonium autem exhibere cupientes propensae voluntatis Nostrae in perinsignem hunc coetum, qui inter cetera praelatorum Collegia primus dicitur et est in Romana Curia, Protonotariis Participantibus, qui a locorum Ordinariis sunt exempti, et ipsis Abbatibus praecedunt, facultatem facimus declarandi omnibus qui Missae ipsorum intererunt, ubivis celebrandae, sive in oratoriis privatis, sive in altari portatili, per eiusdem Missae auditionem diei festi praecepto rite planeque satisfieri.

12. Protonotarius Apostolicus de numero Participantium, qui ante decimum annum ab adepto Protonotariatu Collegium deseruerit, aut qui a decimo saltem discesserit, et per quinque alios, iuxta Xysti V Constitutionem, iisdem privilegiis gavisus fuerit, inter Protonotarios *ad instar* eo ipso erit adscriptus.

II.—Protonotarii Apostolici Supranumerarii.

13. Ad hunc Protonotariorum ordinem nemo tamquam privatus aggregabitur, sed iis tantum aditus fiet, qui Canonicatu potiuntur in tribus Capitulis Urbis Patriarchalium, id est Lateranensis Ecclesiae, Vaticanae ac Liberianae; itemque iis qui Dignitate aut Canonicatu potiuntur in Capitulis aliarum quarumdam extra Urbem ecclesiarum, quibus privilegia Protonotariorum *de numero* Apostolica Sedes concesserit, ubique fruenda. Qui enim aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

14. Canonici omnes, etiam Honorarii, tum Patriarchalium Urbis, tum aliarum ecclesiarum de quibus supra, tamquam singuli, insignibus et iuribus Protonotariorum ne fruantur, nec gaudeant nomine et honore Praelatorum, nisi prius a Summo Pontifice inter Praelatos Domesticos per Breve adscripti sint, et alia servaverint quae infra num. 34 dicun-

tur. Protonotarius autem *ad instar*, qui Canonicis eiusmodi accenseatur, eo ipso privilegia Protonotarii Supranumerarii acquiret.

15. Protonotarii Apostolici Supranumerarii subiecti remanent proprio Ordinario, ad formam Concilii Tridentini (*Sess. 24, C. 11*), ac eorum beneficia extra Romanam Curiam vacantia Apostolicae Sedi minime reservantur.

16. Habitum praelatitium gestare valent coloris violacei, in sacris functionibus, idest caligas, collare, talarem vestem cum cauda, nunquam tamen explicanda, neque in ipsis Pontificalibus celebrandis: sericam zonam cum duobus flocculis pariter sericis a laeva pendentibus, et Palliolum, seu Mantelletum supra Rocchetum; insuper nigrum biretum flocculo ornatum coloris *rubini*: pileum item nigrum cum vitta serica, opere reticulato exornata, eiusdem *rubini* coloris, cuius coloris et serici erunt etiam ocelli, globuli, exiguus torulus collum et anteriores extremitates vestis ac Mantelleti exornans, eorum subsutum, itemque reflexus (*paramani*) in manicis (etiam Roccheti).

17. Alio autem habitu uti poterunt, Praelatorum proprio, vulgo *piano*, in Congregationibus, conventibus, solemnibus audientiis, ecclesiasticis et civilibus, idest caligis et collari violacei coloris, veste talari nigra cum ocellis, globulis, torulo ac subsuto, ut supra, *rubini* coloris, serica zona violacea cum laciniis pariter sericis et violaceis, peramplo pallio talari item serico violaceo, non undulato, absque subsuto aut ornamentis quibusvis alterius coloris, ac pileo nigro cum chordulis et sericis flocculis *rubini* coloris. Communi habitu incedentes, caligas et collare violacei coloris ac pileum gestare poterunt, ut supra dicitur.

18. Propriis insignibus seu stemmatibus imponere poterunt pileum cum lemniscis ac flocculis duodecim, sex hinc, sex inde pendentibus, eiusdem *rubini* coloris, sine Cruce vel Mitra.

19. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, praelatitio habitu assistens, neque locum inter Canonicos tenebit, neque distributiones lucrabitur, quae sodalibus accrescent.

20. Cappam laneam violaceam, pellibus ermellini hiberno tempore, aestivo autem *rubini* coloris serico ornatam, induent in Cappellis Pontificiis, in quibus locum habebunt post Protonotarios Participantes.

Ii vero Canonici Protonotarii qui Praelati non sunt, seu nomine tantum Protonotariorum, non vero omnibus iuribus gaudent, ut nn. 13 et 14 dictum est, in Cappellis locum non habebunt, neque ultra limites pontificiae concessionis habitu praelatitio et *piano*, de quibus nn. 16 et 17, uti umquam poterunt.

21. Habitu praelatitio induti, clericis quibusvis, Presbyteris, Canonicis, Dignitatibus, etiam collegialiter unitis, atque Praelatis Ordinum Regularium, quibus Pontificalium privilegium non competat, antecedunt, minime vero Vicariis Generalibus vel Capitularibus, Abbatibus, et Canonicis Cathedralium collegialiter sumptis. Ad Crucem et ad Episcopum non genuflectent, sed tantum sese inclinabunt: duplici ductu thurificabuntur: item si sacris vestibus induti functionibus in choro adsistant.

22. Gaudent indulto Oratorii privati domi rurique, ab Ordinario loci visitandi atque approbandi, in quo, etiam solemnioribus diebus (exceptis Paschatis, Pentecostes, Assumptionis B. M. V., SS. Apostolorum Petri et Pauli, nec non loci Patroni principalis festis) celebrare ipsi Missam poterunt, vel alius Sacerdos, in propriam, consanguineorum, affinium, familiarium et cohabitantium commoditatem, etiam ad praeceptum implendum. Privilegio autem altaris portatilis omnino carere se sciant.

23. Licet iisdem acta conficere de causis Beatificationis et Canonizationis Servorum Dei, quo tamen privilegio uti non poterunt, si eo loci alter sit e Collegio Protonotariorum Participantium.

24. Rite eliguntur in Conservatores Ordinum Regularium aliorumque piorum Institutorum, in Iudices Synodales, in Commissarios et Iudices Apostolicos etiam pro causis beneficialibus et ecclesiasticis. Item apud ipsos professionem Fidei recte emittunt, qui ex officio ad eam adiguntur. Ut autem iuribus et praerogativis, hic et num. 23 expressis, frui possint Canonici Protonotarii in S. Theologia aut in iure Canonico doctorali laurea insigniti sint oportet.

25. Extra Urbem, et impetrata venia Ordinarii loci, cui erit arbitrium eam tribuendi quoties et pro quibus Solemnitatibus voluerit, atque obtento etiam consensu Praelati ecclesiae exemptae, in qua forte celebrandum sit, pontificali ritu Missas et Vesperas aliasque sacras functiones peragere poterunt. Quod functiones attinet collegialiter, seu Capitulo praesente, celebrandas, a propriis Constitutionibus, de Ordinarii consensu, provideatur, iuxta Apostolica Documenta.

26. Ad ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra Mantelletum Crucem

gestare possunt pectoralem (a qua alias abstinebunt): et nisi privatim per aliam portam ingrediantur, ad fores ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario et duobus clericis, non tamen a Canonicis seu Dignitatibus: seipsos tantum aqua lustrali signabunt, tacto aspersorio sibi porrecto, et per ecclesiam procedentes populo numquam benedicent.

27. Pontificalia agent ad Faldistorium, sed vestes sacras in sacrario assument et deponent, quae in Missis erunt: *a*) Caligae et sandalia serica cum orae textu ex auro; *b*) Tunicella et Dalmatica; *c*) Crux pectoralis sine gemmis, e chordula serica *rubini* ex integro coloris pendens, auro non intertexta, simili flocculo retro ornata; *d*) Chirothecae sericae, sine ullo opere phrygio, sed tantum orae textu auro distinctae; *e*) Annulus cum unica gemma; *f*) Mitra ex serico albo, sine ullo opere phrygio, sed tantum cum orae textu ex auro, et cum laciniis similiter aureis, quae cum simplici ex lino alternari poterit, iuxta Caerem. Episcopor. (*I, XVII, nn. 2 et 3*); haec vero simplex, diebus poenitentialibus et in exsequiis una adhibebitur; *g*) Canon et Palmatoria, a qua abstinendum coram Ordinario seu maiori; *h*) Urceus et Pelvis cum Mantili in lance; *i*) Gremiale.

28. In Vesperis solemnibus (post quas benedictionem non impertientur) aliisque sacris functionibus pontificaliter celebrandis, Mitra, Cruce pectorali, Annulo utentur, ut supra. Pileolus nigri dumtaxat coloris, nonnisi sub Mitra ab eis poterit adhiberi.

29. In pontificalibus functionibus eisdem semper interdicitur usus throni, pastoralis baculi et cappae; in Missis autem pontificalibus, septimo candelabro super altari non utentur, nec plurium Diaconorum assistentia; Presbyterum assistentem pluviali indutum habere poterunt, non tamen coram Episcopo Ordinario aut alio Praesule, qui ipso Episcopo sit maior; intra Missam manus lavabunt ad Ps. *Lavabo* tantum. Loco *Dominus Vobiscum*, nunquam dicent *Pax vobis;* trinam benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium*, sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes: a qua benedictione abstinebunt assistente Episcopo loci Ordinario aut alio Praesule, qui ipso Episcopo sit maior, cuius erit eam impertiri. Coram iisdem, in pontificalibus celebrantes, Mitra, simplici solummodo utantur, et dum illi sacra summunt paramenta, aut solium petunt vel ab eo recedunt stent sine Mitra.

30. De speciali commissione Ordinarii, Missam quoque pro defunctis pontificali ritu celebrare poterunt Protonotarii Supranumerarii,

cum Absolutione in fine, Mitra linea utentes; numquam tamen eamdem Absolutionem impertiri illis fas erit, post Missam ab alio celebratam; quod ius uni reservatur Episcopo loci Ordinario.

31. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere (non tamen Crucem pectoralem et Annulum) aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros; Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere; sed ante v. *Communio* manus ne lavent. In aliis Missis lectis a simplici Sacerdote ne differant, nisi in usu Palmatoriae: in Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone, Urceo cum Pelvi, ac lance ad Manutergium, nisi ex statutis vel consuetudine in propria ecclesia haec prohibeantur.

32. Canonico Protonotario Apostolico Supranumerario pontificalia peragere cum ornamentis ac ritu superius enunciatis fas non erit, nisi infra terminos propriae dioecesis; extra autem, nonnisi ornatu et ritu, prout Protonotariis *ad instar*, ut infra dicetur, concessum est.

33. Cum tamen Canonicos trium Patriarchalium Urbis, ob earumdem praestantiam, aequum sit excellere privilegiis, eo vel magis quod in Urbe, ob Summi Pontificis praesentiam, Pontificalium privilegium exercere nequeunt, illis permittitur, ut in ecclesiis totius terrarum orbis, impetrata Ordinariorum venia, ac Praesulum ecclesiarum exemptarum consensu, Pontificalia agant cum ritu atque ornamentis nn. 27, 28, 29 recensitis. Insuper, licet aliquis ex ipsis inter Praelatos nondum fuerit adscriptus, Palmatoria semper, etiam in privatis Missis uti poterit.

34. Recensita hactenus privilegia illa sunt quibus dumtaxat Protonotarii Apostolici Supranumerarii fruuntur. Verum, cum eadem collective coetui Canonicorum conferantur, Canonici ipsi, tamquam singuli, iis uti nequibunt, nisi Praelati Urbani fuerint nominati et antea suae ad Canonicatum vel Dignitatem promotionis et auspicatae iam possessionis, atque inter Praelatos aggregationis, ut num. 14 dicitur, testimonium Collegio Protonotariorum Participantium exhibuerint; coram ipsius Collegii Ducano, vel per se vel per legitimum procuratorem, Fidei professionem et fidelitatis iusiurandum de more praestiterint, ac de his postea, exhibito documento, proprium Ordinarium certiorem fecerint. Quibus expletis, eorum nomen in sylloge Protonotariorum Apostolicorum recensebitur.

35. Canonici ecclesiarum extra Urbem, qui ante Nostri huius documenti Motu Proprio editi publicationem, privilegia Protonotariorum, una cum Canonicatu, sunt assequuti, ab expeditione Brevis, de quo supra, num. 14, dispensantur; iusiurandum tamen fidelitatis coram Ordinario suo praestabunt infra duos menses.

36. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti adsistentes non alia Mitra utantur, quam simplici, nec unquam hoc et ceteris fruantur Protonotariorum insignibus et privilegiis extra propriam ecclesiam, nisi in diplomate concessionis aliter habeatur. Canonicus tamen qui forte ad ordinem saltem Subdiaconatus non sit promotus, neque in choro cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

37. Protonotarius Supranumerarius defunctus efferri aut tumulari cum Mitra non poterit, neque haec eius feretro imponi.

38. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

39. Qui secus facere, aliisve, praeter memorata, privilegiis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

40. Sciant praeterea, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii conveniant, non idcirco Collegium praelatitium constitueri; verum quando una cum Protonotariis de numero Participantium concurrunt, v. gr. in Pontificia Capella, tunc quasi unum corpus cum ipsis effecti censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

41. Si quis (exceptis Canonicis trium Patriarchalium Urbis) quavis ex causa Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotarii Apostolici Supranumerarii adnexa sint, ab eiusmodi titulo, honore et praerogativis statim decidet. Qui vero

Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

III.—Protonotarii Apostolici ad instar.

42. Inter Protonotarios Apostolicos *ad instar* Participantium illi viri ecclesiastici adnumerantur, quibus Apostolica Sedes hunc honorem conferre voluerit, ac praeterea Dignitates et Canonici alicuius Capituli praestantioris, quibus collegialiter titulus et privilegia Protonotariorum, cum addito *ad instar*, ubique utenda, fuerint ab eadem Apostolica Sede collata. Canonici enim qui aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnulis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

43. Qui Protonotarii Apostolici *ad instar* tamquam singuli iuribus honorantur, eo ipso sunt Praelati Domus Pontificiae; qui vero ideo sunt Protonotarii quia alicuius ecclesiae Canonici, Praelatis Domesticis non adnumerantur, nisi per Breve Pontificium ut num. 14 dictum est. Omnes Protonotarii *ad instar* subiecti remanent, ad iuris tramitem, Ordinario loci.

44. Beneficia illorum, qui Protonotarii *ad instar* titulo et honore gaudent tamquam Canonici alicuius Capituli, si vacent extra Romanam Curiam, Apostolicae Sedi minime reservantur. Beneficia vero eorum, qui tali titulo et honore fruuntur, tamquam privata persona, non poterunt nisi ab Apostolica Sede conferri.

45. Quod pertinet ad habitum praelatitium, *pianum* et communem, stemmata et choralia insignia, habitum et locum in Pontificia Cappella, omnia observabunt, uti supra dictum est de Protonotariis Supranumerariis, nn. 16, 17, 18, 19, 20.

46. Iisdem iuribus gaudebunt, praecedentiae, privati oratorii, conficiendi acta Beatificationis et Canonizationis, passivae electionis in Conservatores, ceterisque; item recipiendae Fidei professionis reverentiae ad Crucem, thurificationis, quibus omnibus fruuntur Protonotarii Supranumerarii, ut supra nn. 21, 22, 23, 24, ac iisdem sub conditionibus.

47. De venia Ordinarii et Praesulis consensu ecclesiae exemptae, extra Urbem, Missas, non tamen de requie, pontificali ritu et ornatu celebrare poterunt, prout supra notatur, ubi de Protonotariis Supranumerariis, nn. 25, 26, 27, 28, 29; verum his legibus: Nec Faldistorio nec Gremiali unquam utantur, sed una cum Ministris in scamno,

cooperto panno coloris diei, sedeant; caligis et sandaliis utantur sericis tantum, cum orae textu item serico flavi coloris ornato, et similiter sericis chirothecis sine alio ornamento; Mitra simplici ex serico damasceno, nullo ornamento, ne in oris quidem distincta, cum rubris laciniis ad vittas. Extra Cathedrales Ecclesias tantum, assistentem Presbyterum habere poterunt pluviali indutum, dummodo non assistat Episcopus Ordinarius aut alius Praesul ipso Episcopo maior. Crucem pectoralem auream sine gemmis gerent, appensam funiculo serico violacei ex integro coloris, auro non intertexto. Omnia, quae in Missa cantanda vel legenda sunt, nunquam ad scamnum, sed ad altare cantabunt et legent. Manus infra Missam lavent tantum ad Ps. *Lavabo*.

48. Poterunt insuper, pariter extra Urbem, de venia Ordinarii et cum Praesulis ecclesiae exemptae consensu, Mitra, Cruce pectorali et Annulo ornati, ad scamnum, more Presbyterorum, celebrare Vesperas illius festi, cuius Missam ipsi pontificaliter acturi sint, vel peregerint (absque benedictione in fine). Iisdem ornamentis eodemque ritu uti licebit, de speciali tamen commissione Ordinarii, in Vesperis festi, cuius Missa in pontificalibus ab alio quolibet Praelato celebretur, itemque in benedictione cum Sanctissimo Sacramento solemniter (non tamen trine) impertienda, in Processionibus, et in una ex quinque absolutionibus in solemnioribus exsequiis, de quibus in Pontificali Romano.

49. Romae Missam lectam, aliqua cum solemnitate celebrantes, si praelatitio habitu sint induti, ea retineant, quae de Protonotariis Supranumerariis n. 31 constituta sunt; extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent; aliis in Missis et functionibus, tamquam Praelati Domestici, ut n. 78, Palmatoriam tantum, si velint, adhibeant.

50. Qui Canonicorum coetui adscriptus, cui hactenus recensita Protonotariorum *ad instar* privilegia concessa sint, tamquam privata persona iisdem uti velit, prius Breve Pontificium, ut dicitur nn. 14 et 43, de sua inter Praelatos Domesticos aggregatione, servatis servandis, obtineat, simulque suae ad Canonicatum vel Dignitatem promotionis, initaeque possessionis ac inter Praelatos aggregationis testimonium Collegio Protonotariorum Participantium exhibeat. Tum coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem ac fidelitatis iusiurandum, de more, praestet; de his denique exhibito documento proprium Ordinarium certiorem faciat. Qui vero tamquam privata persona huiusmodi titu-

lum rite fuerit consecutus, non ante privilegiis eidem titulo adnexis uti poterit, quam legitimum suae nominationis testimonium memorato Collegio exhibuerit, Fidei professionem et fidelitatis iusiurandum, uti supra, ediderit, de hisque omnibus authenticum documentum suo Ordinario attulerit. Haec ubi praestiterint, eorum nomen in sylloge Protonotariorum recensebitur.

51. Qui antè has Litteras, Motu Proprio editas, iuribus gaudebant Protonotarii *ad instar*, tamquam alicuius ecclesiae Canonici, a postulatione Brevis, de quo in superiori numero, dispensantur, quemadmodum et a iureiurando, ut ibidem dicitur, praestando, quod tamen proprio Ordinario infra duos menses dabunt.

52. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis, tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, habitu praelatitio assistens, neque locum inter Canonicos tenebit, neque distributiones acquiret, quae sodalibus accrescent.

53. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti assistentes, non alia Mitra utentur quam simplici, nec unquam hoc aliisve supra memoratis insignibus et privilegiis extra propriam ecclesiam, nisi in concessionis diplomate aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, ne in choro quidem cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt, Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

54. Protonotarius *ad instar* defunctus efferri aut tumulari cum Mitra non poterit, nec eius feretro ipsa imponi.

55. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

56. Qui secus facere, aliisve, praeter memorata, privilegiis et

iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

57. Sciant praeterea; se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non idcirco Collegium Praelatitium constituere; verum, quando una cum Protonotariis de numero Participantium concurrent, v. gr. in Pontificiis Cappellis, tunc quasi unum corpus cum ipsis censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

58. Si quis, quavis ex causa, Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotariorum *ad instar* adnexa sint, statim ab iisdem titulo, honore et praerogativis decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

IV.—Protonotarii Apostolici Titulares seu Honorarii.

59. Cum Apostolica Sedes, non sibi uni ius reservaverit Protonotarios Titulares seu honorarios nominandi, sed Nuntiis Apostolicis, Collegio Protonotariorum Participantium et forte aliis iamdiu illud delegavarit, antequam de eorum privilegiis ac praerogativis aliquid decernamus, leges seu conditiones renovare placet, quibus rite honesteque ad eiusmodi dignitatem quisque Candidatus valeat evehi, iuxta Pii PP. VII Praedecessoris Nostri Constitutionem "*Cum innumeri*," Idibus Decembr. MDCCCXVIII datam.

60. Quoties igitur de honorario Protonotariatu assequendo postulatio praebeatur, proferantur, ab Ordinario recognita, testimonia, quibus constet indubie: (1) de honesta familiae conditione; (2) de aetate saltem annorum quinque et viginti; (3) de statu clericali ac caelibi; (4) de Laurea doctoris in utroque, aut canonico tantum iure, vel in S. Theologia, vel in S. Scriptura; (5) de morum honestate et gravitate, ac de bona apud omnes aestimatione; (6) de non communibus in Ecclesiae bonum provehendum laudibus comparatis; (7) de idoneitate ad Protonotariatum cum decore sustinendum, habita etiam annui census ratione, iuxta regionis cuiusque aestimationem.

61. Quod si huiusmodi Protonotariatus honor alicui Canonicorum coetui collective ab Apostolica Sede conferatur (quod ius, collective Protonotarios nominandi, nemini censeri posse delegatum declaramus), eo ipso, quo quis Dignitatem aut Canonicatum est legitime consequutus, Protonotarius nuncupabitur.

62. Pariter, qui Vicarii Generalis aut etiam Capitularis munere fungitur, hoc munere dumtaxat perdurante, erit Protonotarius Titularis; hinc, si Dignitate aut Canonicatu in Cathedrali non gaudeat, quando choro interesse velit, habitu Protonotarii praelatio, qui infra describitur, iure utetur.

63. Protonotarii Apostolici Titulares sunt Praelati extra Urbem, qui tamen subiecti omnino manent locorum Ordinariis, Praelatorum Domus Pontificiae honoribus non gaudent, neque inter Summi Pontificis Familiares adnumerantur.

64. Extra Urbem, dummodo Summus Pontifex eo loci non adsit, in sacris functionibus rite utuntur habitu praelatitio, nigri ex integro coloris, idest veste talari, etiam, si libeat, cum cauda (nunquam tamen explicanda), zona serica cum duobus flocculis a laeva pendentibus, Roccheto, Mantelleto et bireto, absque ulla horum omnino parte, subsuto aut ornamento alterius coloris.

65. Extra Urbem, praesente Summo Pontifice, descripto habitu indui possunt, si hic tamquam chorale insigne concessus sit, vel si quis uti Vicarius adfuerit.

66. Habitu praelatitio induti, omnibus Clericis, Presbyteris, etiam Canonicis, singulatim sumptis, praeferantur, non vero Canonicis, etiam Collegiatarum, collegialiter convenientibus, neque Vicariis Generalibus et Capitularibus, aut Superioribus Generalibus Ordinum Regularium, et Abbatibus, ac Praelatis Romanae Curiae; non genuflectunt ad Crucem vel ad Episcopum, sed tantum se inclinant, ac duplici ductu thurificantur.

67. Super habitu quotidiano, occasione solemnis conventus, audientiae et similium, etiam Romae et coram Summo Pontifice, zonam tantum sericam nigram, cum laciniis item nigris, gestare poterunt, cum pileo chordula ac floccis nigris ornato.

68. Propriis insignibus, seu stemmatibus, pileum imponere valeant, sed nigrum tantummodo, cum lemniscis et sex hinc sex inde flocculis pendentibus, item ex integro nigris.

69. Si quis Protonotarius Titularis, Canonicatus aut Dignitatis ratione, choro intersit, circa habitum se gerat iuxta normas Protonotariis *ad instar* constitutas, num. 52, vestis colore excepto.

70. Sacris operantes, a simplicibus Sacerdotibus minime differant; attamen extra Urbem in Missis et Vesperis solemnibus, pariterque in Missis lectis aliisque functionibus solemnius aliquando celebrandis, Palmatoria tantum ipsis utenda conceditur, excluso Canone aliave pontificali supellectili.

71. Quod pertinet ad acta in causis Beatificationis et Canonizationis, et ad passivam electionem in Conservatores ac cetera, iisdem iuribus gaudent, quibus fruuntur Protonotarii Supranumerarii, uti nn. 23 et 24 supra dictum est.

72. Beneficia eorum qui, tamquam privatae personae, Protonotariatum Titularem assequuti sunt, non vero qui ratione Vicariatus, Canonicatus sive Dignitatis eodem gaudent, ab Apostolica tantum Sede conferantur.

73. Noverint autem, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non ideo Collegium constituere.

74. Tandem qui Protonotariatu Apostolico honorario donati sunt, tamquam privatae personae, titulo, honoribus, et privilegiis Protonotariatus uti nequeunt, nisi antea diploma suae nominationis Collegio Protonotariorum Participantium exhibuerint, Fideique professionem, ac fidelitatis iusiurandum coram Ordinario, aut alio viro in ecclesiastica dignitate constituto emiserint. Qui vero ob Canonicatum, Dignitatem, aut Vicariatum, eo potiti fuerint, nisi idem praestiterint, memoratis honoribus et privilegiis, quae superius recensentur, tantummodo intra propriae dioecesis limites uti poterunt.

75. Qui secus facere, aliisque, praeter descripta, privilegiis uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso honore et iuribus Protonotarii privatos se sciant: quod si Protonotariatum, tamquam privata persona adepti sint, etiam titulo.

76. Vicarii Generales vel Capitulares, itemque Dignitates et Canonici nomine atque honoribus Protonotariatus titularis gaudentes, si, quavis ex causa, a munere, Dignitate aut Canonicatu cessent, eo ipso, titulo, honoribus et iuribus ipsius Protonotariatus excident.

B.—De Ceteris Praelatis Romanae Curiae.

77.—Nihil detractum volumus honoribus, privilegiis, praeeminentiis, praerogativis, quibus alia Praelatorum Romanae Curiae Collegia, Apostolicae Sedis placito, exornantur.

78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus.

79. Hi autem habitum, sive praelatitium sive quem vocant *pianum*, gestare poterunt, iuxta Romanae Curiae consuetudinem, prout supra describitur nn. 16, 17; numquam tamen vestis talaris caudam ex-

plicare, neque sacras vestes ex altari assumere valeant, nec alio uti colore, quam violaceo, in bireti flocculo et pilei vitta, opere reticulato distincta, sive chordulis et flocculis, etiam in pileo stemmatibus imponendo ut n. 18 dictum est, nisi, pro eorum aliquo, constet de maiori particulari privilegio.

C.—De Dignitatibus, Canonicis et Aliis, Qui Nonnullis Privilegiis Praelatorum Propriis Fruuntur.

80. Ex Romanorum Pontificum indulgentia, insignia quaedam praelatitia aut pontificalia aliis Collegiis, praesertim Canonicorum, eorumve Dignitatibus, quocumque nomine nuncupentur, vel a priscis temporibus tribui consueverunt; cum autem eiusmodi privilegia deminutionem quamdam episcopali dignitati videantur afferre, idcirco ea sunt de iure strictissime interpretanda. Huic principio inhaerentes, expresse volumus, ut in pontificalium usu nemini ad aliquod ex supra memoratis Collegiis pertinenti in posterum ampliora suffragentur privilegia, quam quae, superius descripta, competunt Protonotariis sive Supranumerariis, sive *ad instar*, et quidem non ultra propriae ecclesiae, aut ad summum Dioeceseos, si hoc fuerit concessum, limites; neque ultra dies iam designatos, aut determinatas functiones; et quae arctiora sunt, ne augeantur.

81. Quoniam vero de re agitur haud parvi momenti, quippe quae ecclesiasticam respicit disciplinam, ne quis audeat arbitraria interpretatione, maiora quam in concedentis voluntate fuerint, sibi privilegia vindicare; quin potius paratum sese ostendat, quatenus illa excesserint, minoribus coarctari; singulis locorum Ordinariis, quorum sub iurisdictione vel quorum in territorio, si de exemptis agatur, aliquis ex praedictis coetibus inveniatur, demandamus, ut, tamquam Apostolicae Sedis Delegati, Apostolicarum Concessionum documenta ipsis faventia, circa memorata privilegia, infra bimestre tempus, ab hisce Nostris Ordinationibus promulgatis, sub poena immediatae amissionis eorum quae occultaverint, ad se transmitti curent, quae intra consequentem mensem ad Nostram SS. Rituum Congregationem mittant. Haec autem, pro suo munere, omnia et singula hisce Nostris dispositionibus aptans, declarabit et decernet, quaenam in posterum illis competant.

Haec omnia rata et firma consistere auctoritate Nostra volumus et iubemus; contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum, die 21 Februarii MCMV, Pontificatus Nostri anno secundo.

PIUS PP. X.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

Pontifical *Motu proprio* regarding the offices and privileges of Protonotaries Apostolic, Roman Prelates, and others who are nominated "Prelates." A complete English translation of this document will appear in our next issue.

CHURCH MUSIC AND THE AMERICAN BISHOPS.

Among those who have made strenuous efforts to place in a proper light before their diocesans the sense and purpose of the Pope's *Motu proprio* on the subject of Church Music, is Mgr. Keiley, Bishop of Savannah. He had, soon after the appearance of the pontifical document, advised his clergy to seek in every possible way to meet the difficulties which seemed to militate against the reform, and to advocate measures of conformity with the pontifical decree, so that they might counteract the persistent rumors that the Holy See did not intend to enforce the law, or that there was any disposition on the part of the Roman authorities to grant exemption therefrom, at least in missionary countries.

This disposition of Bishop Keiley became known to the Holy Father, who promptly expressed his pleasure in a letter of which the following is a translation:

VATICAN, April 20, 1905.
No. 526.

Most Illustrious and Right Reverend Monsignore:

The Holy Father warmly praises the firmness with which you have sought to secure the practical carrying out of the directions contained in his *Motu proprio* on the subject of sacred music; and hopes that all the dioceses of the United States will take steps to follow your example, and thereby avoid the demand for its observance which His

Holiness is determined to send in time to all those who are delaying, or are unwilling to obey.

For this reason the august Pontiff imparts to you, your clergy and people, the Apostolic Benediction.

Your devoted servant,

JOHN BRESSAN,

Capp. Sec'y to His Holiness.

CRITICISM OF THE CHANCEL CHOIR.

Father Ludwig Bonvin, S. J., in an article in the May *Messenger*, takes exception to the zeal which advocates the exclusive establishment of chancel-choirs, and there is some reason for the criticism in view of the circumstances and present necessities of our churches. But he appears to be in error in his assumption that THE ECCLESIASTICAL REVIEW advocates the exclusive establishment of sanctuary choirs, or that it suggests the suppression of music composed for mixed choirs in favor of nothing but plain chant, or finally that our plea for the establishment of boys' choirs indicates that we have any particular grudge against women who have good voices and mean to use them for the glory of God in the Church.

We should have nothing in particular to say in defence of the two articles by Messrs. Finn and O'Brien, in the March and April numbers of the REVIEW, especially since Father Bonvin himself thinks that they are "*certainly among the best and most comprehensive I have seen on the subject*," if it were not that the good Jesuit Father, who is at the same time a composer of good church music, deemed it necessary to spring on us rather sharply as though we had really perverted the *Motu proprio* instead of having done our best to help its practical application. We want to keep the discussion of course on a level of honest good humor and trust that Father Bonvin will so accept it, if we happen to show that he has been premature in attacking THE ECCLESIASTICAL REVIEW, and furthermore that, in doing so, he makes some statements that might need revision from the standpoint of logic, as well as from that of a whole-souled coöperation with the designs of the Holy Father.

We take it in the first place that if Fr. Bonvin has done more than hurriedly glance over the two articles referred to (which, as must have been plain to any reader of them, are only part of what we have to say, and of what has already been said in furtherance of the Sovereign Pontiff's command), he could hardly have identified our writers with those who hold (if there be, indeed, anybody among intelligent church musicians holding such view) that the *Motu proprio* teaches that "plain song alone should hold the field" (pp. 502 and 505).

As for Mr. O'Brien's plea for the training of chancel choirs, it is hardly possible to understand it in any other sense than as advocating "boys' choirs," which have, of course, their model in the surpliced choirs so well known to frequenters of churches in Europe. These surpliced choir boys we find in Rome, and wherever the Roman discipline is observed. They are surely desirable where the locality permits them; and elsewhere they may be supplied by a boys' choir in the organ loft, or in the nave or some chapel of the church. It seems to be stretching the meaning of words somewhat more than is customary to say with Fr. Bonvin that the Pope's suggestion to screen the choir "would even appear to argue against a sanctuary choir, for should the chancel choir be screened from view, it can no longer add to the exterior solemnity of the service as far as dress and grouping are concerned." (p. 503.) Certainly not "as far as dress and grouping are concerned," except that there are, occasionally, processions in which sanctuary choirs take part. But we hold that the principal reason for the existence of a boys' or a sanctuary choir is not so much to be seen as to be heard, which can be done very well from behind a screen. Moreover, the reason for having boys vested in surplice, even when they sing behind a screen, as is the custom in many churches in Rome, is one far removed from the suggestion of public exhibition even for edification; it is meant rather to keep the boys conscious of their task, and to educate their sense of reverence and propriety, much as the wearing of a cassock does with clerics in their rooms.

Nor did the writer in the REVIEW, we are sure, intend to disparage the charms of the female voice, or her right to sing in the church, when, as a reason for the preference of boys' voices in the

liturgical services, he alleged that the boy's voice "is preëminently the best vehicle for the expression of the religious sentiments of Catholic ritual-music." The statement is not very odd; it is almost a commonplace among physiologists that the suggestion of *personal* sentiment is more marked in a woman's than in a man's voice. The question is not one of the *existence* of emotion, or personality, which Fr. Bonvin thinks must be stronger in man than in woman, but rather of the power to *restrain that emotion in its expression.* One could ascertain the differential amount of that emotion probably best in liquid measure by computing the relative quantity of female and masculine tears shed in the world within a given space and time. Self-consciousness and vanity are, perhaps, no more reprehensible than pride and lack of sympathy, but they are found more easily in woman's nature than in man's, and they are more easily expressed through the voice than through any other organ of sense.

These things may indeed be matters of impression, although what we have said is, we think, generally conceded; for it does not really matter here by what predominant or specific reasons woman is disqualified from taking man's position in the liturgical service, since Father Bonvin himself admits that the Holy Father wishes the liturgical singing to be confined to men and boys. And to such an end we need only assiduous and proper training, for which the writers in the REVIEW have been anxious to supply adequate directions and suggestions.

But one is rather legitimately surprised to find Father Bonvin, as an advocate of good church music, contend that Pius X has not imposed a stricter obligation of restoring the chant to its proper place in the liturgy than his predecessors, Pius IX and Leo XIII. "The specific distinction," he writes, "between the ordinances of Pius X and those of other Popes with regard to plain-chant is essentially this: he orders the Gregorian melodies which have been simplified in the sixteenth century and declared official by Pius IX and Leo XIII to be replaced by the version, richer in neumes and embellishments, of the older codices" (p. 502). It appears that the specific distinction between the decrees of the present Pope and his predecessors, is this, that Pius X has *commanded*, with the full weight of his apostolic authority, what Pius

IX and Leo XIII only recommended and urged. "We do therefore publish, *motu proprio* and with certain knowledge, our present instruction to which, as to a *juridical code of Sacred Music, we will with the fulness of our Apostolic Authority, that the force of law be given*" (*Motu proprio*, Introduction). It is decidedly inaccurate, therefore, to assert that "unless the Pope issues any further positive orders, our relation to plain song remains what it has hitherto been" (p. 505). Such language, despite any attempt to hedge it in with limitations and protests of avoiding extremes, is calculated to frustrate the efforts of the Holy See, and to give a pretext to those who are not disposed to be disturbed from their present attitude of *lascia fare*.

For similar reasons we are constrained to ask: Is it altogether wise to formulate any plea against chancel choirs even in the stricter meaning of the word? Every indication of history and every tradition of the centuries show that the place for the choir is in the chancel. Says Mr. Wilfrid Anthony (REVIEW, June, 1904): "Since there is to be in every well-appointed church a chanters' choir composed of men and boys, the question arises where this liturgical choir is to be placed. The choice is twofold. The first is to place it in front of the sanctuary, that is, between it and the nave, and on a somewhat lower level than the former. . . . The plan is, moreover, in accordance with the *Ceremonial of Bishops*. Graduated stalls may be placed choirwise for the accommodation of the organist and director on one side. The organ may be located on one or both sides of the choir. The alternative disposition of the liturgical choir is to place it back of the sanctuary. This is more rarely done, and when adopted it is chiefly in churches built in the Romanesque or the Byzantine style, as in the case of the new Cathedral at Westminster." It is true that for a long time our church-edifices have not been constructed in view of this requisite, but we are building new churches and remodelling old ones, and it is not so difficult, even with the existing structures, to accommodate a sanctuary choir. Mr. O'Brien has made the experiment in the Jesuit church of the Gesù, and he speaks not only from personal experience but from that of men equally skilled with whom he had entered into consultation in order to make the articles in the REVIEW right

practical. Messrs. Finn and Wells, the other writers of the series, have moreover called into collaboration other well known organists and choirmasters in America, England, Germany, and Italy, so that they know very well what ground they are on. It is no secret that the abuse which Pius X wished to correct by his legislation about the concealing of the choir, had its origin or occasion in the fact that some of the organ galleries in Rome were located in the left transept, an arrangement which would naturally give rise to distractions, and so, "when the choir is directly exposed to the public gaze, it is fitting that the singers be screened from view."

As a matter of fact the introduction of chancel choirs needs no apology, since it has been successfully effected in numerous churches, such as St. Paul's choir, New York, and Westminster Cathedral, London, where polyphony is rendered by choirs seated in chancel.

MR. MEYERS' PLEA ON THE TRAINING OF BOYS' VOICES.

A correspondent who comments upon Mr. Meyers' letter in the May issue of the REVIEW writes:

There are many authorities on the training of boys' voices who sustain the position of Mr. A. B. Meyers, in the May REVIEW, as to the total eradication of the chest or *thick* register. There are many others who take the position that a modified form of chest voice on the lower tones, with a perfect blending of two vocal registers, is the better way. This last position is sustained by the views of such experts as the famous Dr. Buck, of Norwich, long since deceased; Dr. Frank Bates, also of Norwich; Dr. Varley Roberts, of Magdalen College, Oxford, and Sir George C. Martin, of St. Paul's Cathedral, London. It is a hopeful sign that Catholic choirmasters are commencing to take a friendly controversial interest in matters which are made so pertinent under the rulings of the *Motu proprio*.

DISTRIBUTION OF COMMUNION AT A SIDE ALTAR.

Qu. Anent the very valuable articles which have appeared in THE ECCLESIASTICAL REVIEW concerning the distribution of Holy Communion, permit me to ask a few questions of considerable practical import.

1. What is prescribed by the Church concerning the location of the tabernacle?

2. Is it *positively forbidden* to place tabernacles in cathedral or larger parish churches on the main altar, where pontifical and other principal functions take place?

3. If the tabernacle be placed on a side altar, and the Blessed Sacrament be reserved therein, may this be done in a side chapel, where the altar and tabernacle are necessarily hidden from the view of the bulk of the people who hear Mass from their pews on Sundays, etc.?

4. In case the Blessed Sacrament be reserved in such an inconspicuous side chapel, which is too small to accommodate a large number of people, may the Blessed Sacrament be carried—on days when there is a large concourse of people, and Mass must be said on the main altar—from the tabernacle to the main altar, at Communion of the Mass, and the prayers "*Ecce Agnus Dei*, etc.," recited, and Holy Communion distributed by the celebrant, either alone or assisted by others; then after Communion the *ciborium* with the remaining particles be carried to the main altar, covered, and brought back to the tabernacle,—if it be necessary, on the way to and from the tabernacle, to pass through the sacristies and an intervening small hall before reaching the respective altars?

Is such an arrangement a violation of rubrics?

By answering the above in the REVIEW, you will oblige some of your subscribers.

Resp.—1. In parochial and other churches the tabernacle ought to be *regularly* placed on the high altar (*S. C. Episc. and Reg.*, November 28, 1594, and *Rituale Rom.*, Tit. IV, Cap. I, de SS. Euch. Sacramento, No. 6), but not *necessarily* (S. R. C., May 18, 1878, n. 3,449 ad I).

2. In cathedrals and very large parish churches it should (*valde opportunum est*) be placed in a side chapel, so as not to interfere with the pontifical or other solemn ceremonies (*Caeremoniale Episc.*, Lib. I, Cap. XII, no. 8). If the tabernacle is placed on the high altar, the Blessed Sacrament is to be removed to another altar before the pontifical or other solemn services begin (*ibidem*).

It is for this reason that the Ceremonials usually prescribe for the celebrant only a bow to the altar. If the Blessed Sacrament

is kept in the tabernacle of the altar, the celebrant (bishop or priest) genuflects, *e. g.*, when passing the middle of the altar during the incensation.

3. The Blessed Sacrament is to be reserved on a side altar in the sanctuary, or in a side chapel, even though the bulk of the people attending Mass may not see the altar. All that seems to be required is that the chapel should open into the church. The decrees or rubrics do not define the side altar more specifically.

4. The celebrant of the Mass may not, it seems, ordinarily bring to the high altar, or carry back, the Blessed Sacrament to the tabernacle altar, if he is obliged to pass through the sacristies and an intervening hall (S. R. C., December 19, 1829, n. 2672, ad I). Under the circumstances it would seem that the particles ought to be consecrated during the Mass on the high altar.

There is no prohibition against distributing Holy Communion at a side altar, during a novena, triduum, or on a special feast, and for this purpose bringing the Blessed Sacrament from the high altar (S. R. C., 3,576, ad VI, and 3,728 ad I).

It would be proper to give Communion at the side altar, and hence to improvise a Communion rail (S. R. C., 3,525, ad IV).

THE GROWTH OF MIXED MARRIAGES.

Editor of the REVIEW:

Can you not do something to check mixed marriages in this country?

Through this means alone the loss to the Church has been and is enormous; and seemingly is growing greater. True, we sometimes hear of good coming out of such alliances, but it is to be feared, nay it is certain, that those who so speak, pay little attention to the vast amount of evil accruing, and to the very little good accomplished. The writer has never yet met with a single instance in which far more harm—a hundred times over—has not resulted, than any good which may have been brought about by such marriages. He has the statistics of four different counties, which he does not consider exceptional. In one of these counties he found twelve Catholic families, and one hundred and seventy-five fallen away on account of mixed marriages. In another there was a loss of five hundred families to thirty remaining in the Church. That was in another State.

In this county there were from eighty to two hundred fallen-away Catholic families.

In the county where he now lives there are four hundred fallen-away families, three hundred of which are on account of mixed marriages; leaving but eighty families which can be claimed as Catholic.

It has been said that these figures are exceptional, even though they be actual statistics; but with a very wide acquaintance over this country, from the Atlantic to the Rocky Mountains, he is bound to declare the exceptions are the other way, and only in some very favored localities. And even then often because the result was unknown.

Thus he could mention old and well-attended Catholic settlements in several States out of which there are many families who have, after moving away from their old home, lost the faith. Numerous instances might be given where the parties were never known as Catholics until some acquaintance or relative came to visit them, and they came to church to conceal their defection.

Even when it does not turn out so badly in the first instance, it is but seldom that all good is not lost in the next generation. The children are more cold and less devout, and a second mixed marriage completes the loss of what was saved in the first. This matter is often pooh-poohed, but to those who really seek to know the results, the evil is appalling.

F. G. LENTZ.

Macomb, Ill.

THE ITALIAN PRONUNCIATION OF "MIHI."

Two writers in the *Irish Ecclesiastical Record* for May express their dissent from a statement made by us in commenting upon Dr. Donnelly's directions for the pronunciation of Latin reprinted in the January number of THE ECCLESIASTICAL REVIEW. We did not, indeed, intend to lay down anything like an authoritative rule implying a correction of a usage that might be styled Roman. Such usage is appealed to by the two gentlemen in the *Record*. One of these states that he spent eight years in Rome, and pronounced *mihi* for thirty-nine years *meekee*, in view of which experience he maintains that it *must* (italics not ours) be so pronounced, if the authority of Franzelin, Palmieri and Ballerini, whom he heard, is worth anything. The second writer

also appeals to experience, and asserts "that *mickee* is the only and correct" pronunciation adopted by Italians, and he refers as authority to that most elegant of modern Latinists, Leo XIII.

Now, although we said that "in regard to the pronunciation of the *h*, in the middle of words, which Dr. Donnelly gives as somewhat like *ch* or *k*, it might be suggested that this is not the pronunciation of cultured Italians *who make a point of enunciating accurately*," we are disposed to take issue with the two gentlemen in *The Ecclesiastical Record*, despite the assured tone of their statements. We might say in passing that there is evidently some difference between them in the quality of hearing, since *meekee* is certainly not the same sound as *mickee*.

However, the appeal is to what one hears in Rome. To that I can offer no objection, and although there are unquestionably many cultured Romans in Rome, the habit of pronouncing the old language of Rome in the most correct manner may not, I venture to say, be common there. Leo XIII was a prince of Latin composition, but with all due respect to his office and genius it may be said that he had anything but a fine pronunciation in the sense of which there is question here. One need not have been ten years in Rome to know how a public speaker pronounces his words or what is the common custom even out of the schools of Propaganda. The *e* sound added to consonants at the end of words is a conspicuous example of how Latin should *not* be pronounced, and Leo XIII was as conspicuous for this unwarranted habit as any Roman I have heard.

The criterion of a good Latin pronunciation according to the Roman (not necessarily the city) usage might be found further north, —where the *lingua Romana* is heard *in bocca Toscana*. The Florentines have even a way of turning their *c* into an aspirate, which is of course no argument in favor of the soft Latin *h*; but only shows that the Tuscan priest will have no difficulty in saying *mihi*, and if he is a scholar and careful about his pronunciation, he will say neither *mickee* nor *meekee* but *mihi*, with the rough breathing of the northern tongue. To hear this one has to get out of the set circles of Roman students, and pay some attention to pronunciation for which no length of residence with learned men can do adequate service. It remains of course still a matter of taste whether one will take the Roman usage with its apparent defects or the somewhat rarer and discriminating usage as it comes to us through the Italian inheritance of masters of the Roman language and academic ecclesiastical tradition. The Latin

language is the language of Rome, but the best pronunciation of that language, though unquestionably to be found in Rome, need not be as common there as in Tuscany or even Lombardy.

INACCURACIES OF ECCLESIASTICAL TERMINOLOGY.

(Communicated.)

MIGHT it not be advisable to refer in THE ECCLESIASTICAL REVIEW to some inaccuracies in language that are growing in use among us clerics in America. Thus some of our *D.D.'s*, when writing in English put their title in Latin. *The Rev. John Smith, S.T.D.*, is an incongruity, and should be, either *Rev. Joannes Smith, S.T.D.*, or "John Smith, D.D.," that is to say, where the name is given in English the title should be in the same language, or else both should be in Latin form.

Another inaccuracy peculiar to Americans is the style of naming our Theological Seminaries as the *Grand*. The inaccuracy comes, no doubt, from Canada. The French Canadians copied the French divisions of Seminaries—*Le Petit et le Grand*—to designate the distinction between the lower or preparatory or classical school for clerics and the higher or theological department of the Seminary proper. As translated by our Canadian friends the term *Grand* loses completely its original meaning. In French it expresses grade or rank; in English it expresses quality.

It is only a small blunder, apparently, but such uses help to deteriorate the language.

R. O.

THE FEDERATION OF CATHOLIC SOCIETIES AND THE CLERGY.

The Pennsylvania State Board of the Federation of Catholic Societies, following the indication of the General Assembly of all the State Federations held at Detroit, issues an appeal to the Reverend Clergy of the State in a circular letter which sets forth the present aims and efforts of the body of Federated Societies. President Smith writes:—

The work of Catholic Federation in Pennsylvania grows apace, and it is a pleasure to be able to report the excellent results it has won in the broad field of its activity. With fresh accession of numbers, whose

coöperation and earnestness bring the movement new strength, it is impossible to overestimate the good to come from this union of Catholic forces.

There is no one to-day who does not admit that our several independent organizations throughout this State, each doing its own work in its own chosen way, should be unified for our general good as citizens and as Catholics. It is time that our Pennsylvania Catholic Societies, without hurt to their several organizations and without prejudice to their autonomy, should be made one in sentiment and action for our common interests in our Counties and in our State and in the United States, as we are one in our faith throughout the universe. This is the broad platform on which Federation stands and from which, aided by the united voice of the Hierarchy of the State and Nation, it bids every Catholic Society to affiliate itself with this grand work of unification.

To-day, although little more than the organizing and shaping of the movement has been effected, Federation has substantial good works to show. Among these it may claim to have had an influence in the appointment of Catholic Army and Navy Chaplains and Catholic Indian Commissioners, the success, after frequent failures on the part of others, in placing the Père Marquette Statue in the Capitol, the restoration of rations to Catholic Indians, the betterment of conditions in the Philippines and Porto Rico, the admission of the wrong done to our Catholic Filipino Students, together with the promise of future fair treatment of these wards of the Nation. To these and other fruits already gathered by Federation, may we not add the unmeasured good that so often goes unreckoned, in the way of fostering a wholesome Catholic public spirit and opinion among our fellows, that bond of sympathy and fellowship which unhappily our millions of scattered Catholics hitherto have not known, and wanting which we have been content to lie under many disabilities? Thanks to Federation, these evils, the result of our inaction and lack of union, are passing away, in proportion as true light is diffused within and without our own ranks.

No Catholic worthy of the name can look on these matters with indifference. Neither can any society that fairly carries the Catholic name afford to stand idly by and shirk the duty to which Federation is insistently calling all Catholic bodies alike, irrespective of race or rank or nationality. The success of the movement lies only in union. Therefore you are asked to respond faithfully to all official calls and to

take an intelligent interest in the proceedings at the meetings, as well as by individual efforts to seek to spread abroad a true knowledge of the aims and purposes of Federation, so that this great Catholic movement may be supported by all the counties in the State.

In its staunch faith, zealous activity, generous charity, Pennsylvania stands second to no State in the Union. Under the guidance of its illustrious Archbishop and zealous Bishops it has made strides in the spiritual and material development of the Church, which make the ecclesiastical Province of Pennsylvania an object of admiration and pride.

Although we may honestly boast of many achievements, we must confess that in lay activity there is an absence of that harmony of action, identity of interests, and unity of sentiment which should be the true badge of Catholicity. The composite character of our people, representing our fellows in the faith from all nationalities and races and rites, demands some method whereby we may be made one in sentiment and action, as we are already one in faith.

This can only be done by an organization such as that of the Federation of Catholic Societies. It is an absolute necessity for the times.

Over thirty States are already represented in its membership, which to-day numbers some two million. Twenty-two counties are already represented in the Pennsylvania State Federation. It enjoys the encouragement and the hearty approval and blessing of our Holy Father the Pope, of our American Cardinal, of the Apostolic Delegate, the archbishops and bishops and very many priests.

Almost every German Society in Pennsylvania is a member of *the State Association of the German Roman Catholic Societies of Pennsylvania* which is affiliated with the National Federation. *This Association is especially invited to join the State Federation also.* . . .

All Societies in every County of the State are requested to elect Delegates and Alternate Delegates, and to send to the State Secretary their credentials, giving full names and addresses. This is essential for our records, and the President of each Society will kindly see that action is taken on this matter at the first meeting of the Society after the receipt of this letter. . . .

Representation in the National Federation from State Federations shall be on the basis of one Delegate for each one thousand members or major fraction thereof.

No representation in the National Federation may be had from Pennsylvania except through the State Federation.

If no County Federation exists, direct representation may be had in the State Federation until a County Federation is formed. . . .

State Leagues or State Societies may become members of the Pennsylvania State Federation, and each shall be entitled to send to the Convention two Delegates and two Alternates for every 5,000 of its membership, as Delegates-at-Large to represent such League or Society, who shall have the same rights as the other Delegates to such Convention. Each State League or State Society shall be entitled, however, to at least two Delegates and two Alternates.

Each County Federation shall be entitled to representation by two Delegates and two Alternates for every five Societies or major fraction thereof; but each County Federation shall be entitled to at least two Delegates and two Alternates.

Each Society located where no County Federation exists shall be entitled to two Delegates and two Alternates. It is provided, however, that where five or more Societies which are members of the Federation exist in any one County, a County Federation must be formed. In Counties where there are fewer than five Societies, these may form a County Federation.

Every Parish and Catholic Institution affiliated with the Federation is entitled to send a Delegate-at-Large, either clergyman or layman, to all Federation Conventions.

Each Ordinary shall be entitled to send three Delegates to the Convention as Delegates-at-Large.

The appeal is approved by the signatures of:

† PATRICK JOHN RYAN,
Archbishop of Philadelphia.

† EDMOND FRANCIS PRENDERGAST,
Auxiliary Bishop of Philadelphia.

† JOHN FRANCIS REGIS CANEVIN,
Bishop of Pittsburg.

† JOHN EDMOND FITZMAURICE,
Bishop of Erie.

† MICHAEL JOHN HOBAN,
Bishop of Scranton.

† EUGENE AUGUSTINE GARVEY,
Bishop of Altoona.

THE MISSIONARY SPIRIT AMONG SEMINARISTS.

A number of articles that have appeared in THE ECCLESIASTICAL REVIEW of late indicate that there is a growing interest among the clergy and people of the United States in behalf of the foreign missions. The following thoughts on the subject are addressed to Seminarists in the hope of arousing some practical coöperation in promoting the cause of the missions. This spirit cannot but beneficially re-act upon the propagation of the faith at home.

ITS CHARACTER.

The growth of God's word is a complex work. "Paul planteth, Apollo watereth, and God giveth the increase." All who in any way have a share in this care of God's husbandry are coadjutors in the mission of His Son, and their missionary spirit is but the spirit of Christ. This spirit is possessed by all who, from the heart and with the fulness of their powers, strive to increase the word of God wherever Providence may direct their labors. The missionary spirit enlists not only for lands where the darkness of error is still to be dispersed, but also for the most crowded centres of civilization, for the most Catholic countries, for the most religious atmospheres. It is a deep fundamental spirit necessary to all who would merit the title of priests of Jesus Christ. It is a spirit of zeal for the faith of Christ begotten of the charity of God. It is one vital spark of Divine love setting a human heart on fire, consuming all its powers to make God better known on this earth.

Commonly, however, it denotes the rarer inspiration and higher enthusiasm which prompts men, like St. Francis Xavier, to become pioneers of the faith, to strike out into the wilderness, to prepare the soil and plant the first seeds of the "Word that enlighteneth the darkness." This is the perfection of the missionary spirit, the type which most fully resembles that of the Apostles, and it has gained for itself, by common consent, the name *apostolic*,—fulfilling the word of St. Paul, "I will most willingly spend myself, and be spent for the souls of men." It is the spirit of those who feel the call of Abraham, "Go forth out of thy own country, from thy own kindred and out of thy father's house

into the land which I will show thee." It is the spirit of those to whom appeal strongly the words of the prophet, "Behold, I have given thee to be a light to the Gentiles."

Its Timeliness.

The Church must always include those who cry out with St. Paul, "A great door is opened to me"; who, like St. Francis Xavier, wait not for a field of labor, but make one. If the Church is to fulfil its mission, "Go, teach all nations," it must be ever striving to bring all into one fold. This is an essential duty, but is there a degree of development which any section of the Church must reach before this general duty to the world-wide Church shall exist? For this is the genesis of all the excuses offered for a lack of the missionary spirit. Must the spirit of propaganda be the last fruit of self-development? Must the Church first be impregnable at home before she can give attention to needs abroad? There is no objection that does not fall into this fundamental idea. Solemnly, with Sacred Scripture as a backing, we are told that "Our duty is to the lost of the House of Israel."

The Lesson of History.

But what is the truth? Reading history in the light of faith the answer comes not only as a deduction from the principles of the Gospel, it may be read also in the supernatural experience of the Church. It is a question of fact, and as such it shall here be treated. What of the past? It can be easily recalled that there are many reasons for the complete destruction of the African Church,—the Church which gloried in a Tertullian, a Cyprian, an Athanasius, and an Augustine. The great reason is to be found in retributive justice. The Church of Africa lacked the reactive strength of a missionary spirit and, bound up in its own self-development, it merited not to outlive its persecutors.

But nearer our own time. Leo XIII, of blessed memory, commenting on the unhappy state of France and the troubles which during his pontificate (as now also) weighed heavily upon the Church, recorded his conviction that the Catholicity of France will endure despite all, because of her missionary spirit. And do any of us need to be reminded that Ireland, which by its mission-

aries covered Central Europe with Christian monasteries and Christian settlements, struggled through the dark days of persecution by the help of a faith which had been nurtured and developed at home through the reactive charity of her missionaries abroad? Look at England. What is the lesson of her history? The Ven. Palotti says: "You will never succeed in converting England so long as English Catholics are selfish and self-centered and do nothing to share their gift of faith with the heathen who knows not the name of Christ." The lesson of Christian history is that, above and beyond the direct increase which missionaries effect in the Church's growth abroad, there is also a reactive spiritual growth at home. *The missionary spirit, born of faith and nurtured by charity, in turn begets faith and strengthens charity, and is the very life of the Church.*

Home Vocations Strengthened Where Apostolic Vocations arise.

How often in the history of the Church in the United States we read of Catholic nuns, frail as the women whom we see about us, with like affections for home and kindred, setting out across the wild ocean in days of many dangers and sufferings, traversing this wide continent with the dreary prospects of an unsettled and inhospitable West. I remember reading how a slowly-moving prairie wagon was stopped and the wasted form of a missionary was lifted out and laid softly on rough blankets on a still rougher earth; and there, beneath a foreign sky, in the bleak wilderness of a desert waste, a soul like unto yours and mine, encompassed in a mortal frame, knowing all human wants, and all the yearnings of a human heart, sent forth its last earthly sigh, a victim on the altar of God's love.

That was fifty years ago; but the missionary spirit still lives, and, even if we cannot possess it as we would, we can admire it in others and be strengthened in contemplating it. If to-day each parish had its representatives in some foreign land working for Christ, do you not think that such self-sacrifice would arouse souls that now are faint? This world lives by what it does. Example is inspiring. It is contagious. After all, who can say how many vocations go unheeded? Of many ways in which men

may be untrue to Christ, unheeded vocations are not an exception. If we in the United States to-day were receiving news at first hand from men and women whom we had known, and whose human hearts in far-off lands are now throbbing and living for the Church of God, would not Christianity be more real for us?

The Need and Our Duty.

There is no fixed standard of growth to be reached before a Church can have her missionary force. All that is needed is a realization of our own blessings from God, and a charity which would make us share those blessings with others who possess them not. Look at the early Church. The Rev. Dr. Shahan says of the early Church: "Every Christian community sent out its swarms of nameless missionaries, who penetrated the remotest valleys and climbed the most inaccessible regions. Throughout the first and second centuries there is observable a universal propaganda." We are not our own; we are Christ's; and to be His, we should labor with love where the needs of Christ are greatest, and where Providence points out our path. The "quid sit nobis" is not the spirit of the disciple of Christ.

There is one conclusion necessary. If no one of our seminarists is destined to be an apostle in a foreign land, even if we are not meant for the more needy portions of the American Church, we must all possess the spirit of propaganda which will make us take every opportunity to preach Catholicity here among those who know it not, and we must cultivate deep sympathy, unselfish generosity, and active coöperation toward all that concerns the Church of God; and especially in behalf of those heroic missionaries who bear the torch of faith into lands now possessed by the enemy of man's salvation and by over one thousand million pagans.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Biblical Inerrancy.—Recent Catholic Biblicists have strained every nerve in their effort to satisfy the numberless difficulties raised against Biblical inerrancy on the part of science, of history, and of higher criticism. It would lead us too far in the present paper to enumerate all the various theories that have been proposed as possible keys for the solution of the difficulties; we can only indicate the general principles on which the theories are based, and add a few specimens of their application.

1. General Principles.—Most recent writers on the foregoing subject follow the general principles formulated in Fr. Lagrange's *l'Inspiration et les Exigences de la Critique.* "*Dieu enseigne tout ce qui est enseigné dans la Bible, mais il n'y enseigne rien que ce qui est enseigné par l'écrivain sacré, et ce dernier n'enseigne rien que ce qu'il veut y enseigner.*" The reader perceives that we have here a syllogistic series of statements; only the conclusions have been omitted. "God teaches all that is taught in the Bible; but He teaches therein only what is taught by the sacred writer"; hence, the conclusion runs, all that is taught in the Bible is only what is taught by the inspired writer. "And the latter teaches only what he wishes to teach." Hence, again, all that is taught in the Bible is only what the inspired writer wishes to teach.

We will not endorse the opinion of L. Lefrank expressed in his article *Pourquoi le problème biblico-scientifique n'est-il-pas resolu.*[1] According to him, all attempts to solve the difficulty are only so many artifices to cover up the real state of things. However favorable tradition may be to the view of absolute Biblical inerrancy, it does not formally contain this thesis. The opposite view is not condemned in the Encyclical *Providentissimus Deus.* Lefrank's opinion is too radical and, what is worse, untrue. At the same time, the untenableness of Lefrank's thesis does not

[1] *Annales de Philosophie chrètienne*, 3 s., iv, 113–136.

add to the truth of Fr. Lagrange's statements. And we regret to say that exception has been taken to every one of his premises.

(*a*) **The Major Premise.**—In the major premise it is the expression "teaches" that creates difficulty. For being introduced into the syllogistic series, it must be retained throughout, and it thus limits the subject to part only of the Biblical contents. Father Nisius[2] drew attention to this fact several years ago; but no change has taken place in the wording of the principles on which Catholic Biblicists base their solution of the innumerable Scriptural difficulties that have been mentioned above. In its ordinary meaning, says Fr. Nisius, the idea of "teaching" implies three elements: First, the intention of communicating a truth; secondly, the stirring up of the disciple's attention and intellect; thirdly, both the one and the other with the view of attaining a certain educational purpose. Now, there are not only stray statements in Scripture, but whole passages too, and perhaps even entire historical books, in which God does not exercise His function of a Divine teacher. He guarantees, indeed, the inerrancy of all this, seeing that He has inspired the whole Bible with all its parts, down to its individual statements; but He does not *teach* every Biblical statement, if we understand the word "teach" in its proper sense.

This distinction is the more important since Fr. Lagrange does not allow that all statements of the Bible are revealed, *i. e.*, revealed in a true but wider sense of the word, though he maintains that all statements are inspired. He emphasizes this distinction again in the last number of the *Revue Biblique*,[3] where he maintains that Biblical truths which are inspired without being revealed are only *per accidens* connected with dogmatic truth. We fail to see why God should be said to teach these truths, if it be maintained that He did not reveal them. And if God does not teach Biblical truth that is inspired without being revealed, how can the above principles concerning truth *taught* by God apply to solve the difficulties mainly connected with truth only inspired by God, without being revealed?

The exception just stated is not concerned with the truth or

[2] *Zeitschr. f. kath. Theol.*, 1900, p. 678 f.

[3] April, p. 288.

falsehood of Fr. Lagrange's principles on which recent Catholic scholars base their theories for solving Biblical difficulties; it only urges their inapplicability to the bulk of objections raised against us. Fr. Lagrange himself expressly mentions the Death of Christ and His Resurrection as examples of Biblical truths that are inspired without being revealed. Historical and scientific subjects are, therefore, not covered by Divine revelation and much less, it seems to us, by Divine teaching. Strictly speaking, then, historical and scientific difficulties cannot be solved on the principles we are now considering.

(*b*) **The Minor Premise.**—The minor premise in Fr. Lagrange's syllogistic series appears to labor under a more serious disadvantage than its sister statement. It seems that it is not merely inapplicable, but downright false. "God teaches in Scripture only what is taught by the inspired writer," says Fr. Lagrange. Must we maintain, then, that the inspired writer understood and intended the typical sense of Sacred Scripture in all those passages of Scripture in which it really occurs? Certainly, God teaches the truth conveyed in the typical sense, and the sacred writer does not necessarily intend it. The Very Rev. W. McDonald, of Maynooth College, extends this question to Biblical statements capable of two meanings.[4] And the Reverend writer maintains that on this last question theologians and philosophers have as much right to be heard as exegetes. In ordinary life, we are told, when, on the authority of another, a statement is made which is capable of two meanings, the inspirer or suggester of the statement is not committed to more than the meaning which he himself intended. Why then bind God by a stricter law than that which regulates the moral life of men? Or rather, why bind God with stricter bond of truthfulness in case He inspires a writer than in case He inspires a speaker? For it seems most likely that God, on the one hand, inspired Caiphas to utter the words, "it is expedient for you that one man should die for the people, and that the whole nation perish not," and that on the other, Caiphas did not wish to convey in those words the truth which God actually conveyed. Dr. McDonald appeals to other passages in Sacred Scripture as well. St. Augustine assures us that Jacob's claim to be the first-

[4] *The Irish Ecclesiastical Record*, April, 1905, p. 343.

born is true in a certain sense; did the claimant himself understand the words in this true sense? Did the prophets of the Old Testament always understand the Messianic prophecies in their true sense, when they treated of the glory of the Messias, or did they agree with the Hebrew people generally in referring that glory to earthly splendor? Again, did St. Matthew and St. Luke understand their eschatological passages of the imminence of Christ's second coming, or were they far in advance of their contemporaries in the knowledge of the true interpretation of their inspired words? The same question must be applied to the inspired apocalyptic writers and their mysterious utterances. The same writer then tells us that he awaits theological proof for the statement that God is responsible, not merely for the moral and religious significance of utterances which He inspired, but also for any scientific and historical error which may have been intended by His human instrument. Fr. Lagrange's minor premise, then, is not at all self-evident; it must be proved before it can be accepted that God teaches in Scripture only what the sacred writer teaches.

(*c*) **The Subsumed Minor Premise.**—Next, we come to the subsumed minor premise of Fr. Lagrange's syllogistic series. It tells us that the sacred writer teaches only what he intends to teach. There is a sense in which this statement is true; but there is another sense in which it appears to us to be false. When the wording of a passage in itself and in its context is ambiguous; when neither the nature of the writing nor its scope determines its meaning, then it may be said that the passage means precisely what the writer intends to say in it. But when the passage considered objectively is not open to ambiguity, then it would be wrong to claim that the writer did not intend to say what is actually said in the passage, and this merely in order to get rid of extrinsic difficulties. Recent apologists appear to sin in this respect when they solve scientific and historical difficulties by maintaining that God did not intend to teach us science or history in the Scriptures, or that the sacred writers did not intend to write science or history in the modern critical acceptance of the word. All this may be true in its own sweet way; but what becomes of the inerrancy of the Bible? Is it legitimate to start

with the assumption of Biblical inerrancy, and in case of difficulties that cannot be solved to infer that the sacred writers cannot have intended their statements in their objective sense. Whatever may be said or thought of this method, it cannot be applied to any other book; or rather, any book can be said to be inerrant in this sense.

2. Application of the General Principles.—Since we have seen that the syllogistic basis of several recent methods of defending Biblical inerrancy is either inapplicable, or false, or again, true only in a certain sense, it must be expected that the apologistic edifice reared up on such a basis is very unsafe, to say the least. But let us review one or another of these recent theories more in detail.

(*a*) **Literary Form.**—In order to prepare us for their peculiar explanation of certain Biblical passages some recent defenders of Biblical inerrancy draw our attention to the various kinds of Old Testament literature. Fr. von Hummelauer enumerates the fable, the parable, epic poetry, religious history, folk-lore or family tradition, free narrative, midrash, and apocalyptic utterances.[5] We have already considered the general outline of these various literary forms in the October issue of the REVIEW. The reader remembers that Genesis becomes thus a collection of Hebrew folk-lore; the Books of Samuel, of Kings, and of Paralipomenon contain merely religious history; neither are the Books of Job, of Ruth, of Judith, of Esther, and of Tobias to be taken as exact histories; the second Book of Machabees is an edifying narrative condensed out of Jason's large work. It will be remembered that Lenormant in his work entitled *Les Origines de l'Histoire* had denied the historical character of the first eleven chapters of Genesis, and that his work was placed on the *Index* of prohibited books. The reader is also well acquainted with Fr. Lagrange's famous work entitled *La Methode Historique* which has found its way among us in an English dress under the title "Historical Criticism and the Old Testament." A good review of this publication appeared in our May number.[6] The reader will find that he has to be prepared for seeing parts of the Old Testament reduced to

[5] *Exegetisches zur Inspirationsfrage, mit besonderer Rücksicht auf das Alte Testament:* Freiburg, 1904. Herder.

[6] P. 547.

legendary primitive history occupying a place between the myth and real history.

Fr. Billot in his pamphlet entitled *De Inspiratione Sacrae Scripturae*[7] denies three fundamental facts without which the foregoing theory cannot be defended. (1) It is false, he says, that the sacred writers are authors like profane authors, neither more nor less. He proves this from the fact that the inspired writers are only instrumental and not independent writers. (2) It is false that the Biblical writers chose their own special literary form. This contention too rests on the fact that God is the principal author of Sacred Scripture. (3) It is false that there is no literary form which the Holy Ghost cannot employ in the inspired books. For the inspiration of the Holy Ghost is incompatible with our ignorance, our vanity, and our untruthfulness. So-called primitive history, folk-lore, and Oriental history must therefore disappear from the catalogue of literary forms that are employed in the Old Testament. If Fr. Billot is right, Fr. von Hummelauer and Fr. Lagrange are wrong.

Fr. Murillo too has published a series of articles against Fr. von Hummelauer's views and all kindred theories of exegesis.[8] Among other reasons which he urges against the view of Oriental or ancient history assumed by our recent Catholic apologists, he appeals to Cicero's canon of history: *ne quid falsi dicere audeat, ne quid veri non audeat: ne qua suspicio gratiae sit in scribendo ne qua simultatis*;[9] he denies that historical fiction or romance is as effective as historical truth for inculcating moral principles; he does not see why it cannot be said that the Evangelists too related the life of Christ according to the Oriental historical method, if the latter be compatible with the character of an inspired book. These are only a few of Fr. Murillo's arguments which he urges against the exegetical principles of the recent Catholic apologists. We must warn the reader not to assume as true what is novel without hearing what can be said for the truth of the traditional views.

[7] P. 128 ff.: Romae, De Propag. Fide.

[8] El Movimiento Reformista y la Exegesis; *Razón y Fe*, Dec., 1904; Jan., etc., 1905.

[9] De Orat. ii, 15.

(*b*) **Quotations.**—Melchior Canus pours out the vials of his wrath over his religious confrère Cajetan, because the latter had recourse to the theory of an implicit citation from the Septuagint version in order to explain a Biblical difficulty.[10] What would the same theologian say if he were to see a list of the Catholic authors who are inclined nowadays to admit implict citations not merely in one or another Biblical verse, but who extend such citations over large passages, and perhaps even over whole books of the Old Testament? We have touched upon this point in a previous paper, and shall not now rehearse what has been said before. The evil had grown sufficiently to call for a remedy from the Biblical Commission.

This is the wording of the question proposed to the Commission: "Is it lawful for the Catholic exegetist to solve the difficulties occurring in certain texts of Sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held to be free from error?"

According to some authorities, the question has been discussed for these three years by the Commission, so that its answer must be regarded as the outcome of the most mature deliberation. The answer reads; "In the negative, except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments; (1) that the sacred writer has really quoted the sayings or documents of another; and (2) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name." This answer was submitted to the Holy Father, and signed and sanctioned by His Holiness on February 13, 1905.

It may not be out of place to add a few words of comment. In order to say that a Biblical quotation is not guaranteed by Biblical inerrancy, two facts must be proved independently: First, that the verse or passage is really quoted; secondly, that in quoting verse or passage the inspired writer has not approved or adopted the words thus cited. There is no reason why these two

[10] L. 2 de locis, c. 18, ad 6^{um}.

conditions should be true of implicit quotations only. The underlying principles urge us to extend the same conditions to all Biblical quotations. In order to argue that Biblical inerrancy does not extend to a certain passage on the plea of its being a quotation, the two conditions must always be verified: first, that all doubt be removed as to the fact that the passage is really quoted from a profane source; secondly, that all doubt be removed as to the fact that the passage has not been approved or adopted by the sacred writer.

A faithful adherence to these principles will do away with the greater part of the second portion of Fr. von Hummelauer's theory. It will also do away with the poison that certain readers might gather out of Dr. H. A. Poels' two articles entitled "History and Inspiration."[11] For if it must be proved in each case that the inspired writer did not approve or adopt a certain popular view or belief of his contemporaries as his own, before Biblical inerrancy can be denied to this view or belief as found in the Bible, the theory of Dr. Poels becomes quite innocuous. The same may be said of the second part of his theory concerning the private views or beliefs of the author. At the same time, this latter does not appear to agree with the wording of the recent decree in which the author is represented as "speaking in his own name" when he approves or adopts the words quoted from profane sources. But if Dr. Poels does not quarrel with the Biblical Commission, we will not quarrel with him.

(*c*) **Human Authorship.**—Fr. von Hummelauer defends the view that the question of the human authorship of the inspired books as such does not belong to theology. He fully grants that under certain circumstances it may be a theological question; but prescinding from such circumstances, he considers the question as belonging to criticism. Fr. Murillo, too, has considered this problem in the series of articles already quoted. Dr. McDonald writes: "It seems to me that the human authorship of each of the books of the New Testament, at least, is a dogmatic fact; nor do I see any sufficient reason for saying that it is no part of the business of the Church to decide who were the human authors of the Old Testament books, though it may be that she has not

[11] *Catholic University Bulletin*, January and April, 1905.

and never will have the information that would justify her in proposing any such decisive teaching."

Finally, it gives us pleasure to mention a thorough recent work in which the Mosaic authorship of the Pentateuch is defended from a critical point of view.[12] The author is Dr. Hoberg, Professor in the University of Freiburg. After a preface, a table of bibliography, and a brief introduction, the writer considers the testimony of the Old Testament concerning the Mosaic authorship of the Pentateuch. He investigates in order the testimony of the Books of Paralipomenon, of the law book of Josias, of the Books of Esdras, of Kings, of Samuel, of Judges, of Josue, of the prophetic literature, of the Psalms, and of the Pentateuch itself. Next, he hears the testimony of the New Testament on the same question. Lastly, the writer gives us a brief summary of the various attempts to deprive Moses of the authorship of the Pentateuch.

[12] Hoberg: Moses und der Pentateuch; *Biblische Studien*, x, 4; Freiburg, 1905, Herder.

Criticisms and Notes.

CERTAINTY IN RELIGION. By the Rev. Henry H. Wyman, Paulist. New York: The Columbus Press. 1905. Pp. 119.

Father Wyman is a convert to the Catholic faith; he is also a clear-eyed and strongly persistent thinker who faces practical problems for the purpose of solving them, in order that the results may demonstrate the consistency of a Divine Revelation which appeals to the thoughtful mind on solid grounds of credibility. Our readers have from time to time had opportunity of noting these qualities of our author in various articles on apologetics from him which have appeared in the REVIEW. The writer's aptitude is shown forth in this modest booklet, which is intended to lead the inquirer into truth,—that is to say, from sincere doubt to positive assurance in the knowledge of God's will concerning man's destiny and the ways of reaching it which He points out for us.

As a first principle, Father Wyman lays down the recognized fact that certainty is attainable in all knowledge required for man's well-being and happiness. The negative position of the sceptic, the agnostic, or the evolutionist, who denies the criteria of certainty and a First Cause, is in reality only an assumed point of view, or rather a deliberate closing of one's eyes to an existing point of view; for universal doubt, or the assertion that a First Cause may never be known, or the assumption of an evolution unto perfect being, are statements which establish something as a starting-point that renders absolute uncertainty or uncreated existence a mere fiction of the mind. Thus Father Wyman reasons from the need of knowledge to the necessity of Revelation; next he examines the evidences of Revelation,—the Bible, the prophecies of the Old Testament and their fulfilment in Christ, the proof of Christ's Messianic character and Divine power, in virtue of which He establishes a Church, which, bearing the unmistakable marks of its origin and mission, proves its claims through the ages down to our own time.

It might be objected to Father Wyman's reasoning that in assuming the Biblical record as an evidence of Divine Revelation he goes beyond or contrary to the established historical facts as conceded by

agnostic criticism. But the objection is only apparent, and does not militate against his main thesis. Suppose that we were to allow that the *sensus communis*, which has hitherto viewed the Scriptural record as unquestioned historical tradition of actual events establishing primitive religious belief, be at fault in certain respects; that the narrative of the Bible as it has come to us, contained much that is legendary, although not devoid of the primary moral truths which must ever remain the fundamental principles of any religious revelation; would this affect the main question of fact,—namely, whether God has revealed Himself to man that he may find Him and in Him his own ultimate satisfaction? Certainly not. The Biblical record, whatever doubts may arise about the authenticity of different parts, and however it may agree with certain primitive traditions found elsewhere, as archæologists assure us, remains true in this that it makes certain statements of future events called prophecies, which could not have been foreseen without a Divine intuition; and which could not have been verified as we find them verified in fact, except through an agency which passes human power as tested by the experience of ages. This is the testimony upon which Father Wyman's argument must be taken to have laid its main stress; and this testimony is not at all weakened by the doubts of the agnostic who refuses to accept the claim of Divine authorship for the Bible, or denies the historical evidence which would argue from the right of prescription that the origin of the human authorship of the Bible cannot be definitely traced. A Divine Providence appears to have confirmed in advance the essential testimony of Scriptural Revelation by multiplying it in its essential assertions of truth, so as to allow no room for denial. We may refuse to recognize the clothes, even the features, but the main structure remains, and the birth-mark by which the Divine is distinguished from the human is as clear as the distinctive formation which separates man's organism from that of the mere brute creation.

PRINCIPLES OF PHYSIOLOGICAL PSYCHOLOGY. By Wilhelm Wundt, Professor of Philosophy in the University of Leipsic. Translated from the Fifth German Edition (1902) by Edward Bradford Titchener, Sage Professor of Psychology in the Cornell University. Vol. I. With 105 Figures in the Text. London: Swan, Sonnenschein & Co., Limited; New York: The Macmillan Company. 1904. Pp. 347.

Students whose avocation or tastes lead them into the domain of mental science, and who cannot profit by German guidance, may

probably have been patiently awaiting this long promised translation of Professor Wundt's *Grundzüge der physiologischen Psychologie*. For although there are a number of books in English on the same subject, notably the pioneer works of Professor Ladd, the international reputation of the Leipzig professor has secured for his work a unique prestige. Wundt, if not the sole founder of physiological psychology, shares that distinction with just a few of his countrymen—with Weber, Fechner, and Helmholtz—while to him more than to anyone else that discipline owes the advance and the popularity it has secured during the past twenty-five years. It was he who established the first psychological laboratory,—an institution that has since come to be considered indispensable to the efficient equipment of every university, and from it have come forth a great many of the distinguished professors of experimental psychology throughout the world. Besides this, his personal influence as a teacher, he has enriched the literature of his specialty by a number of important works,—amongst which are the one mentioned above, *Grundriss der Psychologie*,[1] *Vorlesungen über die Menschen- und Tierseele*,[2] and the *Philosophische Studien*, begun in 1883. Professor Wundt is, however, much more than an experimentalist. He furnishes in his person and activity an instance paralleled by so many others in the history of science, of the impossibility for a man of superior mental power to confine himself to the region of phenomena. Despite the artificial restriction of empirical method, the intellect will shake off the fetters of individual determinations and soar aloft into the native element, the universal, the noumenal, and the sphere of primary causes. Wundt has thought out a *System der Philosophie*, a *Logik*, an *Ethik*,[3] an *Einteilung in die Philosophie* (Introduction to Philosophy), to say nothing of his massive *Völkerpsychologie* (Ethnic Psychology), which, as its title suggests, is necessarily philosophical. Looking then into his psychological work, one will not be surprised to find the metaphysical tendency of his mind asserting itself, notwithstanding the avowed purpose of pursuing an exclusively empirical method. His aim, indeed, is to construct a psychology purified of all "metaphysical assumptions," but the deeper current of his thought is forever betraying itself. It is only another case of the *difficile exuere naturam*.

Psychology need not, indeed, begin with the assumption that a

[1] 1896. English translation, *Outlines of Psychology*,

[2] 2d ed. 1892. Tr. *Lectures on Human and Animal Psychology*.

[3] English translation, *Ethical Studies*.

spiritual soul underlies the phenomena of consciousness, for the proof of this statement is, or should be, the outcome of its research and speculation. But in the study of those phenomena, the investigation cannot help revealing the metaphysical conceptions that form the very woof and warp of the student's habitual mentality. He has no choice between some metaphysics and no metaphysics, but only between one sort of metaphysics and another sort. If the undoubtedly great authority before us determined to expel the conception of the soul as a metaphysical assumption, he has simply introduced another metaphysical assumption; the soul as an "actuality,"—which is not one whit more intelligible or satisfying than the hypothetical "underlying substance-entity of the old psychology." Let there be no misunderstanding in this matter. Students of the "old psychology," those who evaluate the essential body of teaching handed on from Aquinas, are perfectly alive to the necessity of developing, supplementing, correcting, where needed, that traditional heritage, and they gladly welcome such facts as Professor Wundt has demonstrated. They are far from being opposed to physiological psychology. On the contrary; they see on the one hand a reversion by the greater leaders in the recent movement to the fundamental position occupied by St. Thomas and his followers. Indeed they need not go beyond the third page of the work at hand for a confirmation of that position by the most authoritative physiological-psychologist of the present time. For there they read that "an adequate definition of life taken in the wider sense must cover both the vital processes of the physical organism and the processes of consciousness." What is this conception of life but the peripatetic teaching that life is the *actus primus corporis organici*, the substantial form of the physical organism, the root principle of all vital activity—vegetal, animal, intellectual, volitional—within the body. On the other hand, if the neo-scholastic makes his own metaphysics, he is conscious that his professedly empirical neighbor is engaged at the same business, and though he may not care to interchange with the latter, he is perfectly willing to acknowledge that the other man's goods deserve to bear the same label,—metaphysical assumptions.

It would not be at all difficult to point out a large mass of such goods exposed on the very surface of the first thirty pages of Professor Wundt's *Principles*. But it will not be necessary, nor perhaps profitable, to do so. The critic of so eminent an authority exposes himself to the charge of making hits at safe objects, and simply wastes

his energy, if not his shafts. Besides, the present volume is almost exclusively physiological. The strictly psychological discussion will appear in the second and third volumes, that are yet to appear. The critic may then venture to say something anent metaphysical assumptions other than those of the old psychology. Suffice it here to add that the volume at hand is concerned simply with "the bodily substate of the mental life" (lo! the ghosts of metaphysical assumptions).

This includes the structural elements of the nervous system, the physiological mechanics of nerve substance, the morphological development of the central organs, course of the paths of nervous conduction, and the physiological function of the central organs. It is hardly necessary to say that under these captions is summed up an immense amount of technical information which, representing as it does the labor of more than half a century devoted to its study by a man of Professor Wundt's power, no student who wishes to be abreast of the present status of physiological psychology can afford to leave unscrutinized.

It should be further noted in conclusion that the translator, who has secured an additional warrant of faithfully representing the original by the coöperation of the author, has performed the exceedingly difficult task of rendition with very great success.

The reviewer, not having at hand the fifth German edition, cannot compare the translation with the text, but, as far as transparency of the thought and comparatively easy intelligibility enable one to judge, the English form yields in nowise to the original.

SUMMA THEOLOGICA. Ad Modum Commentarii in Aquinatis Summam Praesentis Aevi Studiis Aptatam. Auctore Laurentio Janssens, S.T.D. Tomus VI.—De Deo Creatore et De Angelis. Friburgi Brisgoviae: Sumptibus Herder. MCMV. Pp. xxxiv—1048.

The present volume of Dr. Janssens' Commentary on the *Summa Theologiae* is in some respects the most important section of the entire work; for it is of little avail to expound, as he has done in the preceding volumes, the theological truths concerning God and the Incarnation, unless the fact and the mode of procedure of all created beings from the Deity be solidly established and explained. To this latter task the author here addresses himself, and he accomplishes it with a fulness and solidity of argument, an abundance of illustration, a felicity of method, and withal a simplicity of style that leave little, if anything, to be desired.

A thousand goodly octavo pages seems a great deal of space to devote to a single tract of theology, the more so when it is noted that a large subject usually assigned to this tract, viz., that pertinent to the creation and nature of man, receives here no place, but has been reserved for a special tract of its own. It should be borne in mind, however, that the author has in view the practical as well as the speculative interests of the theological student; that while he would aid the informing of the latter with the technical science of the schools, he would furnish him with a supply of illustrative and expansive material whereby the student who is afterwards to be the priest, may nourish and enrich the seeds of truth in his own mind, so as to enable him to labor intelligently and fruitfully in the care of the divine vineyard. The author's theology is *cordis* as well as *mentis*. Hence the many citations from and allusions to literature—secular as well as religious—that are more or less rhetorical rather than rigorously scientific, with which this, as do the preceding volumes of the course, abounds.

The vigorous scholastic might not fully endorse this discursiveness, but its generally practical and cultivating value cannot be reasonably gainsaid. Moreover, it should be noticed that the wealth of illustrative material does not crowd out the rigid framework of scholasticism. The author follows step by step the articles of the *Summa*, and in the *brevissima totius Quaestionis synopsis*, appended to almost every chapter, the student sees the exact framework of the immediately antecedent matter stand out in bold relief. He may thus feed his schematic imagination with outlines, his reason with argumentation, and his total self with matter that is more universally human.

The present volume brings out most patently the author's primary purpose of adapting the mediæval *Summa praesentis aevi studiis*. An instance of this modernization, if it may so be called, is to be seen in the opening section, in the fairly full exposition of the various forms of pantheism. The treatment of the subject here, supplemented by the discussion of idealistic pantheism in the preceding volume, *De Deo*, furnishes the student with valuable information on this most insidious phase of modern error.

Another timely feature of the volume is the dissertation on the Mosaic cosmogony. The leading theories, Catholic and rationalistic, bearing on the interpretation of the first chapter of Genesis, are explained and criticised quite thoroughly. The author, whilst sanely conservative, is no mere *laudator temporis acti*. He is quite ready to recognize and accept what measure of probable truth there may be in

the researches of recent criticism and physical science on the perplexing problems here centering.

After summing up the three elements, that of revelation of religious truths, that of scientific fact popularly described, and that of art displayed in the order and figures of the sacred narrative, he thus indicates the temper of his own mind on the subject:

"*Caeterum nonnisi modeste hanc nostram sententiam proponimus. Quis enim post tantam opinionum varietatem, quam prope cum Genesiaco . . . conferre liceat, se verius aliquid dixisse prorsus confidat?*

"*Quinimo huic dissertationi finem imponere lubet exclamando: 'Fiat lux!'*

"*Utinam de hoc argumento tam splendens tandem exsurgat elucubratio, de qua rerum naturalium simul et sacrarum periti iam concordi voce proclament: 'Et facta est lux!'*"

HISTORICAL SKETCH OF THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEO. 1832-1905. Overbrook, Pa. 1905. Pp. 124.

The history of the Philadelphia Theological Seminary touches directly many important phases of Catholic life and development in the United States during the past century. The names of the two Kenricks, of Edward Barron, of James O'Connor, of Dr. Corcoran, and others hardly less able or efficient, though not so generally known in the domain of ecclesiastical literature and administration, indicate a growth which could not otherwise than produce notable results in its educational progress. One of the splendid effects of the work accomplished mainly through the diocesan Seminary is an *esprit de corps* among the Philadelphia clergy which has not only been observed as unique far and wide, but which has become the fruitful source of those intimate relations between priest and people that have made possible the mutual coöperation in the upbuilding of great charities within the diocese. The annual contributions to the Seminary have amounted of late years to an average of 40,000 dollars. This is the result, not of church collections but of private subscriptions among all classes of the faithful, for which the clergy set the example. When it is remembered that most of the 250 church buildings and a nearly equal number of schools and charitable institutions presently existing within the same area, have been built within the last twenty years, some estimate may be formed of the sympathetic activity of Catholics under the guidance of pastors who have been trained almost without exception under the same roof and discipline, and who work together in a spirit of brotherly emulation well understood by their people.

The present history is the work of Father A. J. Schulte, who, but for the fact that he modestly withholds his name from whatever he does for the good of the Catholic cause, would be well known as a frequent contributor, especially on liturgical topics, to THE ECCLESIASTICAL REVIEW. It is, apart from a summary sketch of the events which mark and illustrate the continuous existence of the institution since its first foundation, seventy-three years ago, a valuable *résumé* of statistics touching the government of the Seminary, the courses of studies, the men who took an interest in its growth, and those who have come forth from its halls to engage in the work of the sacred ministry. It thus becomes a reference or permanent year-book containing lists of priests ordained since 1832 from the Seminary; it also includes those ordained in foreign colleges, Rome (Propaganda and North American College), Louvain, Münster, Washington; likewise those ordained from the Philadelphia Seminary but laboring in other dioceses, etc. Everywhere one recognizes the marks of scrupulous accuracy, so that the volume may be relied upon to correct a number of historical errors which have found their way into other works dealing with the history of the Catholic Church in America. There are fine phototypic illustrations in large number; and the work in its mechanical make-up is especially creditable. Many of our readers would be interested in such a work, not so much as giving a description of their "Alma Mater," but as furnishing historical data of general service and as a type of record for other institutions of similiar character.

Amoenitates Pastorales.

A Protestant missionary was in the habit of introducing among the Eskimos many modern devices to gain their good-will and attention to his preaching. But what these sons of the Arctic regions appreciated best was the white man's canned food, which he used himself and occasionally offered to them as a product of Christian civilization. One day the missionary decided to spring a genuine surprise on the natives. He had with him a talking-machine, with records in the Eskimo tongue. He gathered his charges all around him in the little meeting-house, and started the machine. Everybody was puzzled. At last a smile broke out upon the face of one. "Canned white man!" he said in glee.

"T. P." recalls a good story of British piety on the eve of battle. A lieutenant of H. M. S. *Revenge*, just before the battle of Trafalgar, discovered one of the gunners on his knees before his gun.

"What the —— —— are you doing?" shouted the amazed and angry lieutenant. "You're not afraid, are you?"

"Afraid!" cried the gunner, scornfully, rising from his knees; "no, I'm not afraid; I was praying."

"What were you praying for, if you're not afraid?" retorted the lieutenant.

"I was praying, sir," was the response, "that the enemy's shot may be distributed in the same proportion as the prize money—almost all of it among the officers!"

"There are always three courses in life—the good, the bad, and the indifferent. The good gives you calm, and makes you sleep; the bad gives you emotions, and makes you weep; and the indifferent gives you no satisfaction, and makes you yawn; so—choose wisely."

An eminent but not very good-looking cleric tells this story on himself: He was visiting at a country house, and was being shown round the place by his host's little daughter, a pretty and precocious child of six. She was somewhat shy at first, but gradually grew

accustomed to her distinguished visitor, finally asking him, with serious face:

"Did God make all things?"

"Yes, my dear."

"Did He make you?"

"Yes, He made me, my child!"

"And did He make me too?"

"Yes."

"Well, somebody must have spoiled His work after He made you."

The following remark of a Highland clergyman shows that the Celts in Scotland can lay claim to the "bull" making faculty. In his sermon, preached in a small church in Strathspey, after inveighing against slothfulness, he said in closing: "Do you think Adam and Eve went about the Garden of Eden with their hands in their pockets?"

"During my somewhat extended and, I trust, more or less useful career," ruminatingly remarked the sage of Kohack, "I have devoted a considerable portion of my spare time to observing the peculiarities of human nature, till I may say that to a certain extent I can read my fellow-men like an open book. Amongst other things, I have learned that more men have been self-undone than were ever self-made, although they generally have a good deal less to say about it; and that some men have ten gallons of words to every teaspoonful of thoughts; and also that a man who has made a fool of himself twice in the same fashion ought to consider himself better adapted to that business than to any other; and likewise that while it is true that man wants but little here below it is always a little more."

Dr. Patrick Murray, professor at one time of Moral Theology at Maynooth, was a native of Clones. Someone remarked to him at a dinner party that "Clones was not a bad place." "No," replied the witty theologian; "not the bad place, but there is not a worse out of Hull" (English port). On one occasion he had been invited to preach in Clones, and the chapel was packed, as he was a fine speaker. Coming near the end of his discourse, he said: "One more word, and I have done," when an old woman in the crowd threw up

her hands and exclaimed, "Oh, my darlint, that you may never be done!" This crone is said to have waxed indignant when afterwards told that he had gone to *Larn* (Larne, County Antrim) to preach.

A pastoral friend reminds us that the REVIEW lately published a clever article on cultivating the memory, and recommended the system of the Franciscan Friar, Juvenal of Agnani, in his little book *Circulus Aureus*. Our friend wants to know whether the system works on such topics as "unpaid pew-rents." If so, he would advise a church-extension committee to advocate its free distribution among the parishioners in large cities.

A young but resourceful preacher, whose sense of humor overlapped his memory of words, one Sunday found himself suddenly diverted from the theme of his sermon and at a standstill by the somewhat noisy entrance of a late-comer into the church. Being unable, after some hesitation, to find the lost thread of his discourse, he said with deliberation: "My dear people, I should gladly continue this sermon, but when people come in late to the service after all my past preaching to them, it takes my breath away." The sermon was effective in an unexpected way.

If you would be accounted great by your contemporaries, be not too much greater than they.

When a woman dies, congratulate her; she has ceased growing old.

Intolerance is natural and logical, for dissent is uncivil. In every contrary opinion lies the assumption of superior wisdom or honesty.

To most persons a sense of obligation is insupportable. Beware upon whom you inflict it.

To have something that he will not desire, nor know that he has—such is the hope of him who seeks the admiration of posterity. The character of his work does not matter; he is a humorist.

A prominent parishioner who, after attending a temperance mission, had by the advice of his friends somewhat reluctantly taken the pledge, took ill with what he thought serious liver complaint.

According to the physician who was consulted by him, he was told that there was really nothing the matter with him. "What you need," said the doctor, "is a stimulant,—a little whiskey now and then will make you all right in no time."

"Whiskey!" gasped the convert, "why, doctor, my folks wouldn't stand such a thing for a minute! Don't you know that I have become a prohibitionist?"

"I think," replied the physician, "that the difficulty may be overcome. Ill send you a jug of excellent liquor. You'll take it in hot water from three to four times a day."

"But, doctor," persisted the prohibitionist, "when I send for the hot water, the family may suspect something."

"You shave, don't you?" suggested the physician. "Send your shaving-mug downstairs. The hot-water may be sent to you in that."

A short time after, the physician called to see how his patient was getting on. Every one in the house appeared to be greatly perturbed. In response to the doctor's surprised query, the family chorused:

"Oh, he's all right physically, but we really think he is quite out of his mind. Why he's been shaving several times a day for a week."

The doctor deemed it wise to tell his patient that he was cured and now need only take plenty of outdoor exercise.

Literary Chat.

The investigation set on foot by the Editor of THE DOLPHIN touching the expensive *History of North America edited by Professor Guy Carleton Lee* has brought to light some astounding facts touching the methods adopted by *Messrs. Barrie and Sons*, the publishers, to impose the work upon Catholic institutions and students. The prospective purchaser is shown a circular which describes the work as non-sectional, non-partisan, and non-sectarian. In proof of this the names of prominent Catholic scholars are exhibited as members of an Advisory and Editorial Board. Furthermore, a list of "prominent persons who have given assistance and encouragement," all of them Catholic priests, heads of Catholic institutions, etc., is given. Finally a list of "a few representative subscribers," which suggests an equally enticing Catholic patronage.

Of these Catholic scholars the most prominent "on Editorial Board" is Fr. Edward H. Welch, S.J., who is dead. Of the others the majority declare they never saw the work; some say they had heard of it because the editor had written to them: "would they revise the proof-sheets?" which however were never sent them, or the

revision of which, when made, as in the case of Dr. Pallen, was wholly ignored. The "representative subscribers" state to their sorrow, that they were induced by the appearance of the above mentioned names to subscribe, and even to recommend the work. They were simply duped, and most of them have written to the publishers to cancel their subscription. Two of the subscribers have intimated their intention to sue the firm. This is useless, and may end in additional loss of money, for the simple reason that Messrs. Barrie & Sons can assert truthfully that they did not claim that any of the gentlemen whom they quoted as on their "editorial or advisory Board" *approved* of the History. They had asked them simply to be editors or patrons or subscribers, and when the answer was yes, even conditionally, they used the names without further troubling them about editing, or heeding what they might say. The correspondence in the case, especially that given in the May issue of THE DOLPHIN in some twelve pages, is most instructive and interesting as an evidence how far supposed reputable publishers may go in disregarding the ethics due to Catholics and priests.

As a matter of fact the *History of North America*, by Prof. Guy Carleton Lee, is distinctly sectarian in its bias. The editor may indeed be unconscious of the fact that, by omission, addition, emphasis, minimizing, and in other ways of which "Inquirer" gave an illustration in his comment on the matter of the first volume, the writers misrepresent the Catholic Church in its teaching, discipline, and representative members; but that fact does not alter the character of the books, and it is dishonest to so advertise the work as to leave the impression that it is actually edited with the coöperation of Catholic scholars whose names leave a guarantee that the misrepresentations could not be allowed to pass into the pages.

Professor Lee writes to us expressing his thanks for our having brought the matter to his notice. We expect that he will explain his position, particularly as he not only disclaims any "connection with the business end of the enterprise," but appeals also to his "more or less substantial reputation for absolute impartiality in matters ecclesiastical."

The Rev. Dr. Andrew Breen, professor of Exegesis and Hebrew in St. Bernard's Seminary, has gone to the East for special archæological and Semitic linguistic studies. On his return he is to take the examination for the Doctorate in Biblical Science at Rome. His published volumes of Introduction and Harmony show wide reading and a sense of practical scholarship. He will probably be the first candidate from the United States to apply for the degree. This step is due to the broad-minded energy of the Bishop of Rochester, Dr. McQuaid, who is undoubtedly bringing his seminary into the front line of ecclesiastical institutions of learning.

The education of the Catholic Colleges in the United States will prove its efficiency in proportion to the actual interest taken by Catholic laymen in the intellectual and religious life of our nation. One evidence of this efficiency is given in the publication of two apologetic works, recently, from the pen of Catholic lawyers. One of these is Judge Frank McGloin, of the St. Louis Courts, already known to the read-

ing public by several volumes on subjects of ethics and historic fiction. His *The Light of Faith* (B. Herder) deals with fundamental principles of religion, from the science point of view, that is, the proof of the existence of God, contrasted with the sophisms of modern speculation. The other writer is Edward J. Maginnis, a member of the Schuylkill County Bar, who takes the reader before the tribunal of common sense, where the claims of the Catholic Church are tried in regular juridical fashion. The book is entitled *The Church of God on Trial before the Tribunal of Reason.* (Christian Press Association, New York). It is a somewhat novel but for that reason an all the more effective way of inquiry into the merits of the Catholic Church.

Prof. Dr. Th. E. Shields, of the Catholic University, has been engaged upon special work in pedagogics. His "Lessons" addressed to teachers through a Correspondence Course are singularly lucid and instructive. It is a new method in Catholic normal training, and most needed in all departments of our school life. Those students who cannot go to the University courses may yet be reached by a systematic intercourse through the written or printed page. In this matter the able teachers amongst us should meet with a ready and attentive coöperation on all sides.

The New York Catholic School Board issues a brief statement giving "Report of Attendance and Expenses of Parish Schools in the City of New York." The Report adds also a summary of the Parish School population of all the counties of New York State, thereby eminently demonstrating that compulsory laws enforcing attendance at school are not called for by any neglect on the part of Catholics within the limits indicated. There is much to be learned from the pamphlet. (*The Columbus Press.*)

Books Received.

THEOLOGICAL AND ASCETICAL.

THE SACRIFICE OF THE MASS. An Historical and Doctrinal Inquiry into the Nature of the Eucharistic Sacrifice. By the Very Rev. Alexander MacDonald, D.D., V.G. New York: Christian Press Association Publishing Company. 1905. Pp. 117. Price, $0.60; by mail, $0.66.

REGULAE VITAE SACERDOTALIS neopresbyteris compendiose propositae. Auctore L. J. Mierts, S. Theol. Doct., Eccl. Metrop. Mechl. Can. Hon., Sem. Archiep. Praes. Mechliniae: H. Dessain; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. viii—208. Price, $1.00.

JÉSUS-CHRIST et les Prophéties Messianiques d'après les Travaux les plus récents. Par Chanoine V. Caillard, Vicaire général honoraire de Tours. Paris: Victor Retaux. 1905. Pp. xxxii—477.

HOLY OBEDIENCE; or, Three Exhortations about the Vow of Obedience for Religious. Pp. 31.

SUMMA THEOLOGICA. Ad Modum Commentarii in Aquinatis Summam. Praesentis Aevi Studiis Aptatam. Auctore Laurentio Janssens, S.T.D. Tomus VI.—De Deo Creatore et De Angelis. Friburgi Brisgoviae et St. Ludovici: B. Herder. 1905. Pp. xxxiv—1048. Price, $4.25 *net.*

VIGILS WITH JESUS. By the Rev. John I. Whelan. New York: The Cathedral Library Association. 1905. Pp. x—94.

THE LAST DAYS OF JESUS. By Mother M. Loyola. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Price, $0.15.

SKELETON SERMONS. For the Sundays and Holidays in the Year. By John B. Bagshawe, D.D., late Canon Penitentiary of Southwark. Second impression. London: Kegan Paul, Trench, Trübner and Co., Ltd. 1905. Pp. 239. Price, $1.00.

CERTAINTY IN RELIGION. By the Rev. Henry H. Wyman, C.S.P. New York: The Columbus Press. 1905. Pp. 119.

THE VIRGIN MOTHER OF JESUS. *Mary in Faith; Mary in Scripture; Mary in Art; Mary in Song.* By James C. Byrne, W. H. Cologan, Eliza Allen Starr, respectively (first, second, and third divisions), and the fourth, selected. Brooklyn, N. Y.: International Catholic Truth Society. Pp. 40. Price, $0.05 each; $3.00 per 100.

THE RIGHTS OF OUR LITTLE ONES, or First Principles of Education. In Catechetical Form. By the Rev. James Conway, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 52. Price, $0.15.

THE LIGHT OF FAITH. A Defence, in Brief, of Fundamental Christian Truths. By Frank McGloin, Author of *Norodom, King of Cambodia; The Conquest of Europe*, etc. St. Louis, Mo.: B. Herder. 1905. Pp. 285. Price, $1.00 *net.*

SACRED SCRIPTURE.

LES INFILTRATIONS PROTESTANTES et l'Exégèse du Nouveau Testament. Par l'Abbé J. Fontaine. Paris: Victor Retaux. 1905. Pp. xvi–510. Prix, 3 francs 50.

DER JAKOBUSBRIEF UND SEIN VERFASSER, in Schrift und Ueberlieferung. (X. Band, 1–3 Heft: *Biblische Studien.*) Von Dr. Max Meinertz. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 323. Price, $1.90 *n t.*.

MOSES UND DER PENTATEUCH. (*Biblische Studien:* X. Band, 4. Heft.) Von Gottfried Hoberg. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 124. Price, $0.75 *net.*

THE MESSIANIC HOPE IN THE NEW TESTAMENT. By Shailer Mathews, of the Department of Systematic Theology. (*The Decennial Publications:* Second Series, Volume XII.) Chicago: The University of Chicago Press. 1905. Pp. 338. Price, $2.50 *net.*

LITURGICAL.

DER ENGEL DES HERRN. Für zweistimmigen Chor und Orgel komponiert von F. X. Engelhart. Ausgabe A. Regensburg: Friedrich Pustet. Pp. 4. Price, $0.05.

MISSA IN HONOREM B. M. V. MATRIS BONI CONSILII. Ad quatuor voces inaequales. Auctore, Jos. Pilland. Op. 50. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Friderici Pustet. 1905. Pp. 22.

MISSALE ROMANUM. Ex Decreto Sacrosancti Concilii Tridentini Restitutum. S. Pii V, Pontificis Maximi Jussu Editum, Clementis VIII, Urbani VIII, et Leonis XIII, Auctoritate Recognitum. Editio Quinta post alteram uti typicam a S.R.C. declaratam. Ratisbonae, Romae, Neo Eboraci & Cincinnati: Friderici Pustet. 1905. Pp. lxii—544—216—8.

HYMNS IN HONOR OF THE SACRED HEART OF JESUS. For two, three and four equal voices. By J. Singenberger. St. Francis, Wis.: J. Singenberger. 1905. Pp. 16. Price, $0.30.

THE FOUR ANTIPHONS OF THE BLESSED VIRGIN MARY: Alma Redemptoris; Ave, Regina Coelorum; Regina Coeli, laetare; Salve Regina. For two or three parts, with organ accompaniment. By J. Singenberger, Knight of St. Gregory the Great. St. Francis, Wis.: J. Singenberger. 1905. Pp. 12. Price, $0.30.

COMPLETE VESPERS IN HONOR OF THE BLESSED VIRGIN MARY, containing Antiphons, Psalms, Hymns, Magnificat, Responsories, and in an Appendix the hymns sung at Benediction: O Salutaris, and Tantum Ergo. For one, two, three or four parts, with organ accompaniment. Easy. By John Singenberger, Knight of St. Gregory the Great, President of the American St. Cecilia Society, Professor of Music at the Teachers' Seminary, St. Francis, Wis. Fifteenth Edition. St. Francis, Wis.: J. Singenberger. 1905. Pp. 12. Price, $0.35.

LITANY IN HONOR OF THE SACRED HEART OF JESUS. For two equal voices, and organ. By J. Singenberger. St. Francis, Wis.: J. Singenberger. 1905. Pp. 4. Price, $0.20.

ABENDGEBET. Für Soli, gemischten Chor und Orgel (Harmonium). Componiert von Franz Xavier Engelhart. (Ausgabe A.) Partitur. Regensburg, Rom, New York und Cincinnati: Friedrich Pustet. 1905. Pp. 8.

MISSA PRO DEFUNCTIS. Quam ad chorum quinque vocum inaequalium composuit Ignatius Mitterer. Opus 124. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1905. Pp. 23.

REQUIEM. Ad quatuor voces inequales. Auctore P. Victore Eder, O.S.B. Opus 16. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1905. Pp. 11.

PHILOSOPHY.

SOCIALISM AND CHRISTIANITY. By the Rt. Rev. William Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 207. Price, $1.00 *net*.

LEHRBUCH DER NATIONALÖKONOMIE. Von Heinrich Pesch, S.J. Erster Band. Grundlegung. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 485. Price, $3.25 *net*.

ON THE NECESSITY OF RELIGION IN EDUCATION. And Many Objections thereto Answered and Illustrated. By the Rev. Joseph J. O'Connell, Rector of St. Stephen's Church, Port Carbon, Pa. Pottsville, Pa.: Chronicle Publishing Co. 1905. Pp. 86. Price, single copies, $0.10; per hundred copies, $6.00.

DIX-NEUVIÈME SIÈCLE. Esquisses Littéraires et Morales. Troisième Période (1850-1900)—Positivisme, Naturalisme, L'Époque, Sainte-Beuve, Renan, Taine, Le Poésie, Le Drame. Par R. P. G. Longhaye, de la Compagnie de Jésus. Paris: Victor Retaux. 1905. Pp. 448. Prix, 3 francs 50.

DER GOLDENE ZIRKEL. Eine praktische Denkmethode, wodurch über jeden Gegenstand einer Wissenschaft zahlreiches Gedanken- und Beweismaterial gefunden werden kann. Frei aus dem Lateinischen des P. Juvenal von Nonsberg, O.Cap., übersetzt, mit Anmerkungen und einem Anhang erweitert von P. Franz Ser. Haggenmiller (von Bobingen), O.Cap. Augsburg: Dr. M. Huttler (Mich. Seitz). Pp. xvi—160. Price, 2 Marks 40 Pfennig; elegant geb., 3 Marks.

HISTORICAL.

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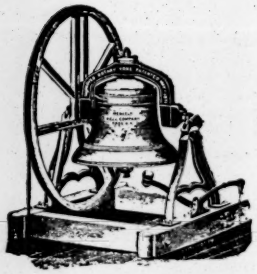

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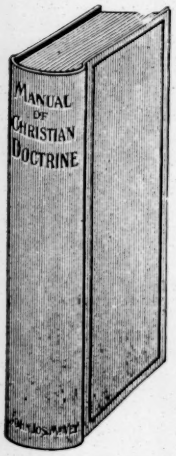

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